

ZION'S HERALD

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The Golden Age suggests that we should join it "in urging the election of a woman" to the bishopric. It says:—

"Our Boston cotemporary does not hesitate to say that women should be eligible to the highest offices of the State. But if eligible to these, why not also to the highest offices in the Church?"

We do not demand the election of a woman to the highest offices in the State before she is eligible. And so she must first become a regular ordained Conference preacher before she can be eligible to any ministerial office. If such an election should lead to the conversion of *The Golden Age* and its editors from the error of their ways and words, we are not sure that even our friends Dr. Lore and Mark Trafton could not be got to consent to the deed. At any rate, if it will begin to preach the Christian faith, we will undertake to try to bring them over to woman's ordination, and all its Deborah consequences.

A SIGN OF REASON.—It is hard for Dr. Bond to surrender. He hauls down no flag. He sues for no quarter. He defies the Government, while he acknowledges it. New England always sets him a foaming. He filled his *Baltimore Advocate*, and now fills the *St. Louis Advocate* with these unfortunate eruptions. But at least New England wins a good-natured growl. The gifts of Isaac Rich warm the cockles of his heart just a little, and he has to say one complimentary word for this little section whose exports are ideas, and men to make them grow. It says:—

"Mr. Isaac Rich, of Boston, lately deceased, left all his estate, valued at nearly two millions of dollars, to endow the Boston Methodist Episcopal College and Theological School. The gift is enormous. A hundred thousand dollars a year is a splendid provision for ministerial education."

It has to scold about ministers and education, some of which scolding is useful, as when it says we built 700 churches last year, and added only 500 ministers, and thinks "in ten years, at this rate, the excess of churches will be overwhelming. The natural result will be to break down the itinerancy, and the spirituality of the ministry with it."

But he looks forward even to getting possession of our schools and churches, with a lover's eye, ogling

these Yankee beauties. Only hear our stiff-backed brother make love:—

"In the meantime, we can sincerely congratulate our Northern cousins on their prosperity. We are glad to see them build churches and colleges. One of these days their people and preachers will outgrow their narrowness, and be ashamed of the memory of their present ecclesiastical flirtation with the world. They will be brethren to us again, and we shall share the benefit of their institutions. Robert Breckenridge once told us that he always looked with satisfaction upon the strong walls of Roman Catholic churches, for he had attended Protestant worship in many of them in England, and anticipated ultimate good use from them. So we are glad for our Northern cousins (they are not brethren yet) to build. We will send good Southern Methodist preachers, of the old type, to wake up the people in those fine churches some day, when the evil times shall have passed away."

Well done for the irate doctor. We welcome him back to our fine churches and colleges, though he will be like Rip Van Winkle, and hardly know his old home when he returns to it, so vastly has it grown while he stood still or grew backward, but still will we give him a shelter under the old roof tree, and make him even praise our Bishops for their Christian and patriotic wisdom.

Portland is on the alert. It is the handsomest city in its approaches by land or sea, of any in the country except Boston, which beats it of course, and Baltimore, which follows hard after. It is waking up from its fire, and putting forth new energies. A Board of Manufacturers offer inducements to mills and workshops, with coal delivered at the factories from the vessel, whence goods are shipped directly by five miles of marginal railway, steamers to New York, Europe, Boston, and all along shore, ten millions of bank money, savings and circulating, sixty-five trains a day, roads open to Montreal and Quebec, and opening to Halifax and Chicago, skilled labor unemployed, no taxation for ten years, plenty of churches, and good schools, and good society, a superb harbor and pleasant back country, with thirty-two thousand people to back it up, and over \$40,000,000 of business last year, it is soon to give its rivals of the back country and the coast a hard run for the golden prize. Its circular forgets to add, that its Mayor was one of the first editors of the *HERALD*. Had that been told, the population would have grown too fast for comfort. But it is a fact. Hon. Judge Kingsbury having begun his career in this chair, no wonder he has prospered. We hope all seekers of good society and good places to develop their means and brains, will give this Board a call. The seaport is going to strive with the factory towns, and may even make New York, to say nothing of Boston, which is of no account in comparison, look to her laurels.

The Universalist says:—

"If endless misery is to be defended at all, it must be defended with strength and earnestness. Soft phrases are out of place in dealing with so tremendous a doctrine. Only *ZION'S HERALD* and the Rev. J. D. Fulton seem to have the courage of their opinions."

We are glad to have such an endorsement from such a source. Plain statements of the basal fact of the whole Christian system must be constantly, tenderly, strongly made. "No one," said Dr. Hascall once, "should preach hell, unless he could hear his tears hissing on its gates." Dr. Fulton is one of those preachers. So are many others. So must all be, who shun not to declare the whole counsel of God, —

"With tears, entreaties, cries to save,
And snatch them from a burning grave."

Would that *The Universalist* could feel such a burden of the hopeless woe of the lost, and commence crying mightily to God for their salvation. It will have no strength till it has such a burden.

A LITTLE INCONSISTENT.—Rev. Dr. Cuyler, who let Miss Smiley preach for him, writes *The Congregationalist*:—

"Now, I am as thoroughly opposed to female ministry in the Presbyterian and Congregational churches as I am opposed to the Woman Suffrage nuisance and free-loveism. But I see no reason why Christian courtesy and fraternal sympathy with devout Orthodox Quakerism, should not warrant an invitation to such a heaven-blessed woman as Sarah F. Smiley to any of our pulpits."

And we "see no reason" if "a heaven-blessed woman as Sarah F. Smiley," why it is not just as proper "a devout orthodox" Congregationalist or Presbyterian, should not be admitted "to any of [their] pulpits." Our brother may perhaps separate this logically in his own mind from "Woman Suffrage," as we do from "free-loveism," but how he can confine it to Quakers, it is hard for any logical sense to see.

Even the *New York Observer* is a sort of recognizing women voting. It says: "a century or two ago on the eve of Valentine's Day, a company of young persons would assemble and write the names of an equal number of maids and bachelors of their acquaintance upon ballots, and put them into separate boxes, when each would draw the name of one of the opposite sex, who would be his or her *Valentine*." That seems to have been the beginning of the woman's ballot. It didn't do much harm then. Will it now, if they cast their votes on other subjects than marriage?

Rev. Mr. Schermerhorn, late a Presbyterian minister, who succeeded Mr. Hepworth in this city, and may yet follow him round back to the goal whence he started, speaks thus of the "two great theological systems":

"The strength of Trinitarianism is that it makes the most of the little truth which it has, it keeps it literally red-hot and so thaws and cheers the world with its efficiency. The weakness of modern Unitarianism is, that it keeps its great piles and splendid stores of truth to look at, to boast of, to glory in, to think about, instead of hauling it down and putting it, as God intended we should put it, to practical uses."

Whereupon *The Advance* echoes:—

"Well done for 'little truth'! Possibly, however, the effect of a system has some relation to the amount of truth in it."

It isn't the first time David's sling slew an armored Goliath, who had not Emmanuel, God with him.

The Interior, the Presbyterian journal of Chicago, thus sums up the Woman Question:—

"If God pours out His Spirit upon our daughters as well as upon our sons, we must not quench or repress, but cherish that spirit. And when this shall be duly done, the whole Church will move harmoniously together towards the blessed consummation in which woman, the world over, will be as fully God's hand-maidens as men are His servants; and will joyfully co-operate in the same blessed freedom of Christ, as sons and daughters of the Lord Almighty."

And Beecher thus:—

"Now I say that if, in the providence of God, women are called to preach; if they show that they are fitted for the work; if mankind are called to hear them; if their discourse is accompanied with power from on high; if men who are in darkness are enlightened; if men who are living in torpidity are inspired with a new desire for a holier life; then the Holy Ghost bears witness to the validity of the ordination and of woman's right to speak."

Sir Charles Dilke is more of a Republican than many republicans, as witness his marriage, when he walked to the church from his house, and his wife from hers, and they were married and walked off together. He deserves to be king of England, for this feat shows he the canning man, which Carlyle says "king" means, one that can.

Original and Selected Papers.

ADMONITION.

WRITTEN FOR ZION'S HERALD BY ALICE GARY.

Time makes us eagle-eyed —
Our fantasies befriend us in our youth,
Building the shadowy tents wherein we hide,
Out of the glare of truth!

The rose is dust and dew,
Yet, when it blooms out fresh and fair and round,
In splendor and in sweetness and in hue,
How different from the ground!

Therefore, whatever things
Are lovely, love and clasp and keep and hold —
And leave the butterfly her airy wings —
The bee his belt of gold.

In her own time, the rose
Will turn again into the dust and dew —
The butterfly her wings of amber clove,
Asking no help from you!

A STUDENT'S LETTERS FROM ABROAD.

Down the Rhine. — Mayence. — Gutenberg's Statue. — Vineyards. — Remarks on Bingen. — Ehrenbreitstein. — Prussian Soldiers. — The Drachenfels. — Bonn.

HEIDELBERG.

"What the Tiber is to the classics, the Rhine is to chivalry and romance," says Bulwer, and I believe it. He would commit a grievous error who should visit this beautiful river without first having acquainted himself with the numerous legendary tales which are connected with almost every spot upon its banks.

Most people know that the picturesque portion of the Rhine is that included between the cities of Mayence and Cologne. Owing to the geographical situation of Heidelberg, from which place I set out, and the fact that the illustrated panorama which I purchased, proceeded from the former city, I was obliged to make the journey in that direction, though, of course, no one since the time of Tom Hood has presumed to describe the trip otherwise than as "A journey up the Rhine." If any one experiences less confusion in reading my letter upside down than results from a description of this region wrong end to, I beg that he will resort to this experiment. I found, however, that my panorama lost some of its value in making the return trip, from an almost total ignorance on my part of German text when turned bottom side up and end for end.

The city of Mayence interested me mainly as the birth-place of Gutenberg, the inventor of printing by movable types. There is a fine bronze statue of him erected in one of the public squares; but why in the world the artists never give the man a sign of a waistcoat, is more than I am able to tell. It must be indicative of that general poverty which is supposed to follow from the dedication of one's talents to the editorial life. His attire would seem to imply, however, that he was more fortunate than many of his followers at the present day, for he always has at least one coat to his back.

Leaving Mayence in the morning, we move rapidly down the river, borne along upon the current with an accelerated motion imparted by wind and steam. Between here and Bingen may be seen the finest vineyards in the world. Every hill is walled up in terraces, and cultivated to the very top. On our left lie the beautiful villages of Upper and Lower Ingelheim. The first prize for red wine at the Paris Exposition was awarded to the proprietor of that extensive vineyard which stretches out before our eyes. Here also, Charlemagne had a castle whose ruins may be seen at this day. On the right bank of the river, a little further down, rises the mountain which produces the celebrated Johannesberg wine, — the best white wine in the world.

After winding our way through a multitude of islands we arrive at Bingen, which is really a very beautiful little town. I doubt, however, if one of the many thousands who journey on the Rhine would select it as the most picturesque spot. It owes much of its celebrity, I imagine, to the beautiful poem in which it figures. Many stop here for no other reason than to compare the reality with their former conceptions. The name is oftentimes interwoven with our most hallowed recollections. It carries us back to our school days, and we remember distinctly how the tears used to rush to the eyes of our tender schoolmates (God bless their sympathetic hearts), when one of the older boys happened to "speak" this beautiful poem with more than ordinary earnestness and emotion. There is poetry in the name of Bingen, and it owes more of its celebrity to this fact than to any other. A little farther down is a landscape which in my opinion far surpasses it in the beautiful and the picturesque; no one, however, would ever attempt its celebration in song. Situated opposite the town of St. Goar and the ruins of Rheinfels, formerly the most extensive fortress on the river, its location is eminently beautiful. On the same side is the enormous rock of Lurley, and

still further up are discovered the rocks called the Seven Sisters, which are the subject of an interesting legend. Beyond, in the direction of Coblenz, rise the twin castles of Steinberg and Liebenstein, calling to mind a very beautiful "Saga." This locality has received the name of "Neukatzellenbogen." Be its beauties ever so great, what poet will attempt their celebration? Make the substitution if you choose, and see how you like the sound: —

"And I was born at Neukatzellenbogen, dear Neukatzellenbogen on the Rhine."

Who will say that there is nothing in a name? At the junction of the Mosel with the Rhine, lies the city of Coblenz. All intelligent travelers stop here over night, and so of course our baggage goes no farther. The last rays of the setting sun are gilding the towers of Ehrenbreitstein, as they have done every evening for more than fifteen hundred years. Coblenz was the *Confluentia* of the Romans.

In the morning we pay a visit to the fortress, and are shown over a portion of the works. From the top may be had a magnificent view of the surrounding country. That edifice with the four towers, which stands at the very junction of the two rivers, is the Church of St. Castor. Here the grandsons of Charlemagne met to divide amongst themselves his mighty empire. France, Germany and Italy was the result. It is a question whether in those days the people who inhabited these countries were regarded as a part of the sovereign's personal property, or his real estate. Since the beginning of the present century even, attempts have been made to prevent emigration from Germany on the ground that the people are a part of the king's inheritance, and belong to the soil. Does the world grow better or worse? Let those who will, bemoan "the good old days of yore," but as for me I hold it impious to question the providence of God in the gradual uplifting of his people. The world moves! Whoever doubts it, advertises himself as either a fool or blind man.

As we descend from the fortress we notice the soldiers out on drill. They are put through all sorts of gymnastic exercises. Here a squad under the charge of a sergeant, is engaged in jumping over a rope. At a little distance several men are vaulting over a huge block of wood, and still farther on a detachment are being exercised by a non-commissioned officer, who causes them, at the word of command, to extend their arms in a horizontal direction, then back, then up, then down. The Prussian are the best drilled soldiers in the world. At Mayence I saw them returning often from their rifle practice, and the target which they bore back always presented a most dilapidated appearance. From Coblenz we proceed to Koenigswinter, where we stop a few hours, and ascend to the top of the Drachenfels, from which we gain the last and finest view of the Rhine scenery. Opposite rise the ruins of Castle Rolandsdeck, and below lies the beautiful island and cloister of Nonnenworth. Now call to mind the delightful old Saga which binds together all these places, cast your eyes upon the magnificent scenery by which you are surrounded, and then give yourself up, body and soul, to the beautiful.

We descend with reluctant step, and proceed by the next boat to Bonn. This is a fine town, and the seat of a University. It reminds us more of an American city than any one we have seen in Europe. Bonn is the residence of a great many English and Americans, while its University is second to none in Germany. The students number about five hundred, and are distinguished by their brilliantly colored caps. Beethoven was born here, and a fine statue has been erected to his memory in the Munster Platz.

VEDIC AND NON-VEDIC IDEAS.

BY PROF. A. B. HYDE.

It may be doubted whether in Dr. Butler's excellent Book he has not depreciated the venerable writings from which he borrows its title. There can be no question of his accuracy of statement, and the correctness of his judgment as from the standpoint of a pure Christianity. From that point of view the Veda is sufficiently absurd and repulsive. But so were the poems and oracles of the Greeks; yet from these, St. Paul in his discourse at Athens, draws, at least, one truth of immediate and powerful connection with his Gospel, "For we are also His offspring."

With little pretension to speak as an authority in the matter of the Veda, one may be pardoned for saying a word for these hoary books which have been to so many generations their guide, philosophy, and religion. 1. The Vedic mythology is not to be confounded with the Vedic doctrines. It is like the Grecian, sometimes a description of a process of nature, in which the various elements are personified, as when the greyhound of the gods drives home their cows, &c., the wind

chases the clouds. Often the mythologic statement is a disguise or travesty of a real transaction. In all mythology the difficulty is to get inside of the statement to find the true beneath the uncouth. So to Herodotus and to a Brahman much of the Mosaic books may seem as grotesque and repulsive as a Greek or Vedic myth can seem to us. The modern Hindoos are dominated and bewildered by fantastic ideas to which they find no key. There is some reason to think that even in the time of Alexander this was not so. There was then a well-used key. The influence of the Veda on the early Aryan thinkers was in one respect preparatory to Christianity. It teaches, and they were taught to accept and appreciate, the doctrine of immortality. No nation of antiquity was so imbued with this idea. The Roman had almost nothing of it. The weak hint conveyed in his "Abiit ad plures," was lost in his dreary, "Vale in eternum!" With the Greek this life was everything. But the Hindoo had dreamy, yet overpowering conceptions of immortality. When Socrates was yet doubting of immortality, Kalanasi and Sarman Cheya were believing in it, and yearning for it. They looked from the atman to the paratman, from this mortal to the immortality which it was to put on.

Nor can there be any doubt that the Vedic Hymns recognize moral distinctions, and contain prayers for the pardon of sin. It would be absurd to give these passages in the original, or to enlarge this article with translations. There is, however, basis for the conviction that an appeal to an intelligent Brahman might be strengthened by allusions to ideas found in the Veda, and by quotations from certain of their own poets, more apt, impressive, and spiritual than those used in the discourse on the Areopagus.

So much for reason and doctrine. But Love is wondrous wise, and the Gospel is winning its way in India by a mode of which the Veda gives no hint, for it was beyond any system of philosophers. The Woman's Mission, with its art of gaining souls by going about doing good is peculiar to Christianity alone, unknown to Maha Brahma and Buddha.

It is often said the one sex cannot be left unimproved without steady, inevitable damage to the other. The converse is just as true. The one sex cannot be cultivated without real advantage to the other. The wives and daughters of thoughtful Brahmans inherit intellectuality. The testimony of English writers is that Indian Princesses show marked capacity for government, and the ladies of the higher classes show quick and keen perception and broad reflection, though so excluded from mental culture.

To these the good news of healing for body and mind is now making its way by the ministry of womankind. This new mode which the Veda never knew, is already sending home reports more hopeful than those of Drs. Geekie and Ogilvie to Scotland. It is a phenomenon in the venerable centre of old ideas, which has nothing to oppose to it, or substitute for it. How this will react upon the other sex is already seen in the case of the Nawab of Rampore. The Gallic wives so influenced their husbands, the Frankish invaders of Gaul, that within a century not a person of their descendants used the German tongue. All spoke the language of their mother and grandmother. So rapid may be the change in India. At least the teaching and the healing in the Zenanas bids fair to be the vigorous leaven by whose action the three measures, long dry and inert, shall be rapidly leavened.

OUR HYMN-BOOK.

BY REV. E. WENTWORTH, D. D.

Yes; it needs reviving, though the life of a generation has not elapsed since it was revived. It needs reviving, —

1. To purge it of worthless and dead matter.
2. To introduce hymns written since the revision.
3. To reduce, if possible, the bulk of the volume.

The book contains 1168 hymns, and fragments of hymns, and is probably the most voluminous hymnal extant. Aside from the hymns of the Wesleys, thirty by anonymous writers, and about sixty selected from other collections, the table of contents shows the names of over a hundred and twenty different authors, which the revisers, in their anxiety for variety, have admitted to a place in the collection. Fifty of these could be expunged at once, and the volume suffer no detriment, if indeed it would not be improved by their absence. Charles Wesley wrote five hundred and sixty-three of the entire number. He is uniformly good, yet not more than half his hymns are habitually sung, and only about sixty are universal favorites. Seventy-seven of the collection are from the pen of Watts, and some sixty of these are in constant use, and universally known.

John Wesley contributed thirty-nine, half of which

are popular. Fifty-seven were selected from Montgomery, some twenty of which are in constant use. Of the ninety authorless hymns, not more than one third are in general use. The productions of Addison and Steele, over twenty-five in number, are beautiful verse, but for the most part stately and cold. Doddridge and Cowper are better. They furnish over thirty, of which twenty are constantly in use, and ten of the number are gems. Several of Cowper's Olney Hymns might be added, which are not now in the book. Toplady gives us six, half usable; one, "Rock of Ages," a brilliant of the first water. Newton and Bathurst supply over twenty, half of which are indispensable, Hart and Heber, twenty, ten of which cannot be spared. Heber's "Thou art gone to the grave" should be inserted, while Pope's indifferent version of Hadrian's "Vital Spark," which is never sung except by choirs, as a set piece, might be omitted. Fawcett and Stennett were natural hymn-writers, and half their productions are popular. Of the numerous authors of from one to half-a-dozen pieces, I cannot here particularize. Some of these single hymns immortalize their authors, and some of them are scarcely worth the printing. When our revisers were tearing in two the first part of "Wrestling Jacob," why was not some indignant ministrant at their elbow, saying, what inspiration "hath joined together, let not man put asunder?"

The book abounds in particular metres, poetic enough as poetry, but most abominably and outrageously unsingable, as all musicians and choirs and note-book compilers know to their cost.

Music and poetry accommodate each other to a certain extent, but beyond that, union is impracticable and impossible. So also with prose and poetry. Prose deals with every style of subject, while poetry is compelled by inherent nature to seek its own channels. Hence, the constant disappointment of preachers who expect to find in the Hymn-Book lines suited to every topic.

Religious doctrines and precepts, and moral reforms, may be treated in a thousand ways in prose discussion, but few of these will assume poetic dress, especially the lyric, and adapt themselves in hymn form, to be sung for the instruction of men and the glory of God. Choirs and ministers have a morbid passion for variety and adaptation with which the people at large do not sympathize. Congregations want a few familiar hymns adapted to familiar tunes, and care not a brass farthing so the hymn expresses their own feelings, and praises God, whether it comes within a mile of the sermon or not. Two thirds of the hymns in our book would be ample for all purposes. Variety should be secured by true growth, constant replacement taking out the dead and unused, and inserting the living, the popular, and the new.

THOUGHTLESS NOT UNKIND.

BY GEO. HERBERT FULLERTON.

It isn't that people are not kind,
Or that they really do not care;
It's just because they do not mind,
That generous actions are so rare.

It isn't that people have not hearts
That beat in sympathy with men;
It's just because the thought departs,
And does not come to them again.

It isn't that people have not joy
Whene'er they help in doing good,
It's just because no thoughts employ
Their heedless minds just when they should.

They are not selfish; want of thought
Has given them this ugly name,
And made them seem what they are not,
Incurring oft severest blame.

One man is kind, and doeth much,
Another mildly looketh on;
The goodness of his heart is such,
He worketh when they all are gone.

But had no man example set,
Perhaps he never would have thought;
And needy ones were needy yet,
Deploing still their wretched lot.

Then should we work, and never shrink,
The hardest duty God may send;
Reminding those who never think,
And helping others till the end.

A NIGHT ON THE WHARF.

BY REV. E. A. HELMERSHAUSEN.

"There my father is buried, who, for the last fourteen years of his life, was only absent from class three times; and my sister who died so very happy in Christ." Such were the remarks of Sister Pratt, as we were passing the little graveyard at Knox, Me., on a beautiful Sunday morning, on our way to the quarterly meeting.

In Dr. Stevens's history of Methodism, page 193, is an account of Rev. Henry Moore's preaching in Lower

Abbey Street, Dublin. "Moore saw," he says, "a blessed young man who stood close to him, listening with his eyes shut, struck by an egg which sadly besmeared him; but he wiped his face, and took no farther notice of it." This was the means of the conversion of a brother of this "blessed young man." A few years after this brother, his wife, and three little girls, left the shores of Ireland for America, and landed at Belfast, Maine. Leaving his family on the wharf, he walked all through the then village of Belfast to find some shelter, but was denied even a fish-house; so he returned to the wharf, where, after committing themselves to the care of God, they spent that Saturday night. The next morning while he sat amidst his little family reading the Bible, a gentleman came on the wharf, and asked him if he wished to hire out. Lifting his eyes meekly from the Holy Book, he said, "THIS IS GOD'S HOLY DAY," and continued reading. The next morning this gentleman came again and engaged him. They were ever particular friends, and the families have intermarried. They all enjoy the good things of this life, and most of them the hopes of a better world on high.

Now let us return a moment to that little city of the dead. The "father" buried here is the brother who was awakened in Dublin amidst that storm of persecution, and came to America, and would not make a trade on God's holy day, though homeless and friendless. His widow is an honored member of our Church in Knox. Of the three little girls who spent their first night in this country on the wharf resting in the chilly night by their father's and mother's side, one is with her mother; another "died so very happy in Christ;" and the other is the wife of Rev. George Pratt, of the East Maine Conference, and is, in the very best sense, a Christian lady. Truly, the righteous are held in everlasting remembrance. "This is God's holy day."

BOIL IT DOWN.

Whatever you have to say, my friend,
Condense as much as ever you can
And say it in the readiest way;
And whether you write of rural affairs,
Or particular things in town,
Just take a word of friendly advice—
Boil it down.

For if you go spluttering over a page,
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through;
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down.

When writing an article for the press,
Whether prose or verse, just try
To utter your thoughts in the fairest words,
And let them be crisp and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then
Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song;
So gather your wits in the smallest space,
If you'd win the author's crown,
And every time you write, my friend,
Boil it down.

A MUSSELMAN AND CHRISTIAN IN DEBATE.

A CHAPTER FROM MY INDIA JOURNAL.

BY REV. J. D. BROWN.

Yesterday, while preaching in the Bazaar, a fanatical Maulvi, or Mohammedan preacher, came rushing up, and commenced objecting to what I was saying. I was preaching on the new birth, and had just stated this doctrine as peculiar to Christianity, not being taught by either Hindooism or Mohammedanism. Instead, however, of trying to prove the assertion incorrect or false, he began rattling over a lot of Arabic, about the Jews, and then wanted to know if I did not consider the "Jewish religion" true. I stopped him and said, "We both understand and speak the Urdu language. In that language we will therefore converse, and the people around us who also understand Urdu, will understand our conversation. If you talk Arabic I will talk English, and thus we will be equal. To this he agreed, but presently wishing to show his learning—of which subsequent conversation showed he had not much—he commenced to repeat sentences in Arabic, to all of which I made reply,—

"There was an old nigger,
And they called him Uncle Ned," etc.

The faster the Maulvi repeated Arabic, the faster I repeated the "venerable Edward," till at last I brought my opponent down to plain Urdu. We then entered into the following controversy:—

Padri. "No man has any right to establish a new religion unless God has appointed him to do so."

Maulvi. "Very true. We all admit that assertion."

Padri. "Then, too, he must bring some clear proof of his commission, otherwise his teachings will have no

authority. For instance, if a man were to come into this city and demand a rupee from every inhabitant, saying that the English magistrate had ordered him to collect that amount from each one, you would not give him your money without some clear proof that the magistrate had really sent him. If he were to show you a written order to that effect, bearing the magistrate's seal, you would feel obliged to obey him; otherwise not. Now prophets who are sent by God always carry with them this kind of testimony. God's seal on a true prophet is the power to work miracles, and clearly predict future events; and no man lacking these seals has any claim to the title of a prophet. Mohammed wrought no miracles, and even acknowledged his inability to do so, saying, 'God gave the power of working miracles to Moses and Jesus; to me he did not give that power.'"

Maulvi (much excited.) "Mohammed wrought thousands of miracles."

Padri. "Please mention one of them."

Maulvi. "I can mention a thousand."

Padri. "One will be sufficient for the present. We have not time to hear a thousand. His most celebrated miracle is recorded in the 'Surat ul kamal' (a chapter of the Koran). Perhaps you will be good enough to repeat the first verse of that 'Surat.'"

Maulvi. "Certainly."

He then repeated the verse in Arabic.

Padri. "Now please translate it into Urdu for us."

Maulvi. "One day when a lot of infidels had assembled to hear Mohammed,—the prophet of God upon whom be peace, and on his posterity—"

Padri. "Stop! stop! I did not ask you to explain it; I only asked for the translation of the verse."

Maulvi. "Well I will translate it, and then meet your objections."

Padri. "But I have not made any objections. How can you refute objections before they are made?"

Maulvi. "Well, the meaning of the verse is, 'The time (of judgment) approaches; and the moon has been split in two.' This Mohammed did to convince the infidels, showing them one half of the moon on this side and half on the other side."

Padri. "Hold! hold! the latter is all gratis. The Koran only says, 'The time (of judgment) approaches; and the moon has been split in two.' Now, in the first place, Mohammed does not say that he split the moon in two pieces; and in the second place, he said the splitting of the moon was a sign of judgment; but that time has not come yet. Again, it is common both in Hebrew and Arabic to speak of the future in the past tense. Did not Mohammed speak in that style? But what is still more conclusive, is the fact that the so-called miracles of Mohammed all lack proof. They were not performed openly. Hence, as there were no witnesses, we have only Mohammed's word as proof of them. And inasmuch as he admits in the Koran that he could not work miracles, we cannot receive his testimony concerning his night journey, etc. In short, it is plain that he was no prophet at all; hence had no authority to establish a new religion. So then Mohammedanism is utterly false."

Maulvi. "Mohammedanism is true. If it were not, why did everybody become Mohammedans when the prophet told them about this religion?"

Padri. "If all received his religion, why did he have to run away from Mecca to Medina?"

Maulvi. (Very angry.) "Why did you kill Christ? Mohammed was a true prophet, and in the day of judgment he will plead for us, and for his sake we will all be saved."

After this bold assertion of the common opinion of his deluded brethren, the Maulvi left, and I proceeded to preach Christ, offering in His name salvation to every sinful soul. This Maulvi by the way, is employed by a few of his wealthy co-religionists to go through the country and preach against Christianity. They feel that the preaching of the Gospel is producing a powerful effect on the people, and they are trying thus to counteract its influence. But the crescent is waning. "The Star of Bethlehem" has turned into the "Sun of Righteousness," and its life-giving beams are penetrating the dark places of the earth. Let the Church take courage. "The morning cometh," yes, thank God, has come. The day of Christ's triumph hastens on. Let the Church give, work, and pray. "Thy kingdom come."

Our Saviour never drove His overtired faculties. When tired, "He sat by the well." He used to go and rest in the house of Mary and Martha after the fatigues of working in Jerusalem. He tells us all, you and me, to let the morrow take care of itself, and merely to meet the evils of the present day. Real foresight consists in reserving our own forces. If we labor with anxiety about the future, we destroy that strength which will enable us to meet the future. If we take more in hand than we can do well, we break up, and the work is broken up with us. — *Observer*.

For the Children.

THE BABY.

The baby sits in her cradle,
Watching the world go round,
Whether witty or grand or gay,
Inwrapped in a mystical silence
Amid all the tumult of sound,
She must be akin to the flowers,
For no one has heard
A whispered word
From this silent baby of ours.

Wondering, she looks at the children,
As they merrily laughing pass,
And smiles o'er her face go rippling
Like sunshine over the grass,
And into the heart of the flowers;
But never a word
Has yet been heard
From this silent darling of ours.

Has she a wonderful wisdom,
Of unspoken knowledge a store,
Hid away from all curious eyes,
Like the mysterious lore
Of the birds and the bees and the flowers?
Is this why no word
Has ever been heard
From this silent baby of ours?

Often she seems to listen
To something we never can know;
Perhaps to the voices of angels,
Who silently come and go;
Making brighter her golden hours
With many a word
That will never be heard
From this silent baby of ours.

Ah, baby, from out your blue eyes
The angel of silence is smiling—
Though silver hereafter your speech,
Your silence is golden—beguiling
All hearts to this darling of ours,
Who speaks not a word
Of all she has heard,
Like the birds, the bees, and the flowers.

—Ashton Courier.

A BOY OF COURAGE.

"Come with us, Charlie! Do! I am sure you will like it."

"Yes, I think I should like it," said Charlie, doubtfully.

"Then, why not come and see it? If you have not money enough to pay for it, I will lend you some."

"I have money enough. It is not the cost of it that makes me hesitate."

"What is it, then?"

"I am afraid lest my mother should hear of it."

"O! don't be a coward. Will she beat you if she finds you out?"

"I don't know; perhaps not."

"Then risk it. I cannot see what there is to fear."

"I am not afraid of being beaten; I could bear that; but I do not want to do what I know would grieve and offend her."

"I do not think she would ever hear about it. She will think that you are all the time at our house, and that you have stayed a little later than usual. That is all."

"I am afraid she would hear the truth."

"How? I shall not tell her."

"No, but things get about somehow. Besides, I shall know I am doing wrong."

"What a cowardly boy you are, Charlie! You have not a bit of courage in you."

"I do not think I am very courageous, but I am not exactly a coward."

"Yes, you are; if you were not you would come with us. Will you come? Make up your mind at once."

For a few moments Charlie was quiet and thoughtful. Then he spoke in a tone of decision.

"Thank you, John. It is very kind of you to ask me, and I hope you will enjoy the evening. I should very much like to go with you, but as I am sure my mother would not give her consent, and as I should not like to go without it, I shall go home."

"You are a stupid fellow," said John, in a tone of contempt.

Charlie wondered as he walked toward his home, whether John's estimate of him were correct.

"It is not pleasant to be called stupid and cowardly," thought he, "but it does not matter much if it is not the truth. I do not think it is. If I were sure of being right I should not be afraid."

And then he sighed, for he remembered how quiet he must be all the evening while John was going to have a splendid time. For John had made up his mind to go and see a pantomime. And Charlie's parents were quite sure that such things would do him harm, and therefore would never allow him to go.

As you have seen, John tried to persuade him to go without letting them know, but Charlie's conscience told him how wrong that would be, and kept him from doing it.

I cannot say that he felt very cheerful and happy as

he went home. The right is often more difficult and more unpleasant to do than the wrong.

Charlie thought of the pantomime as a wonderfully delightful thing. He dreamed of the lights, and the singing, and the show until he had a strong desire to witness them. And when he got home, and sat down by the fire with his book, he fancied his lot was rather a hard one.

"I am glad you have come home, Charlie," said his mother. "I think I shall let you be the housekeeper to-night. Ann is gone out, and I have just received a note asking me to call upon a friend who is ill. Shall you mind staying alone?"

"O, no! not at all, mother."

"Are you sure you will not be timid?"

Charlie felt a little vexed at the question.

"Do you think I am a coward, mother?" he asked, in a quick tone.

"No, my boy; I am sure you are not. But it is rather lonely staying in a house without company in the evening."

"I shall not feel in the least afraid, mother."

"Very well, then; I will go at once."

Five minutes afterward Charlie closed the door behind his mother, and sat down by the fire.

He thought it would be a good opportunity to get forward with his lessons.

"I will spend an hour in good hard study," he thought.

He took out his books and slate, drew his chair near the fire, and began.

Very soon he had forgotten all about John and the pantomime, and was eagerly engaged with his lessons.

He had been at work nearly an hour, when, all at once, a peculiar sound arrested his attention.

He laid down his pen, and listened.

Then he heard it again. It was not a pleasant sound to hear, for it was like a faint groan.

Was Charlie frightened?

Not he.

He put on his cap, and went out of doors up to the place from whence the noise came.

"What is the matter? Is any one hurt?" said he.

The only reply he received was an angry growl. But this did not alarm him. He knew it was a dog, and he spoke in an encouraging tone.

"Poor old fellow! Good dog!"

The dog came to him then, and seemed satisfied that Charlie was a friend. But again the sound as of some one in pain was heard. Charlie went nearer and looked. He found a man who must have met with an accident.

"I must get him indoors, and see what is the matter," said Charlie to himself.

It was more easily said than done; but by using all his strength he was able to accomplish it.

He found it was a man, very fierce and dark-looking. But Charlie was not afraid. He thought a minute as to what was best to do, and then he unfastened the man's collar, and bathed his face.

After a time the man recovered, and was able to speak.

Then Charlie found that he had been thrown from a horse, and stunned.

"Is there no one but you at home?" he asked.

Charlie said there was not.

"I expect I frightened you."

"No, I was not afraid, but I was sure some one was hurt, because I heard you groan."

"Ah, you are a boy of courage, and a very sensible boy, too," said the stranger.

After a time, the man was able to leave, and soon after Charlie's mother came back.

The next day the gentleman called, and left a five dollar-note as a present for Charlie.

"Ask him to accept it as a reward for his courage and kindness," said the stranger, to Charlie's mother.

Charlie was glad to find that everybody did not consider him a coward, and still more glad that he had not yielded to John's temptation. — Selected.

LABOR AND WAIT.

Some of the greatest works that were ever performed by Christian people were not immediate in their results. The husbandman has waited long for the precious fruit of the earth. The question has been asked again and again, "Watchman, what of the night?" Some, no doubt, have had to labor all their lives, and have bequeathed to their heirs the promise whose fulfillment they had not personally seen. They laid the underground courses of the temple, and others entered into their labors. You know the story of the removal of old St. Paul's by Sir Christopher Wren. A very massive piece of masonry had to be broken down, and the task, by pick and shovel would have been a very tedious one, so the great architect prepared a battering-ram for its removal, and a large number of workmen were directed to strike with force against the wall with the ram. After

several hours of labor, the wall, to all appearances, stood fast and firm. Their many strokes had been apparently lost, but the architect knew that they were gradually communicating motion to the wall, creating an agitation throughout the whole of it, and that, by-and-by, when they had continued long enough, the entire mass would come down beneath a single stroke. The workmen, no doubt, attributed the result to the one crowning concussion, but their master knew that their previous strokes had only culminated in that one tremendous blow, and that all the non-resultant work had been necessary to prepare for the stroke which achieved the purpose. "O, Christian people, do not expect always to see the full outgrowth of your labors! Go on, serve your God, testify of his truth, tell of Jesus' love, pray for sinners, live a godly life, serve God with might and main, and if no harvest spring up to your joyous sickle, others shall follow you and reap what you have sown; and since God will be glorified, it shall be enough for you. Be uneasy about it, but do not be discouraged; let not even this iron break the resolution of your soul; let your determination to honor Jesus be as the northern iron and the steel. — Spurgeon.

RULES FOR NURSING SMALL-POX PATIENTS.—Have the patient placed in one of the upper rooms of the house, the farthest removed from the rest of the family, where is to be had the best ventilation and isolation. Keep the room constantly well aired. Remove all carpets and woolen goods, and all unnecessary furniture. Change the clothing of the patient as often as needful, but do not carry it while day through the house, but first place it at the bedside in a bucket of scalding water before removal from the room. If infected clothing cannot be washed at once, let it be set to soak in water, to which may be added a saturated solution of permanganate of potassa or of chloride of lime, about a tablespoonful to the gallon. Small-pox is supposed to be the most contagious during convalescence; therefore, strictly observe that the patient does not mingle with the family until the scabs are nearly all off, and only after a thorough purification by washing and entire change of clothing. After the patient is well, or leaves the room, let it be purified by the use of disinfectants, by whitewashing, and by scrubbing the paint and floor with soap, soda, and water, and let such rooms or apartments be well aired before being again occupied. In regard to food and medicine, always rely on the advice of a physician, who should be sent for as early as possible.

FOR CHRIST'S SAKE.—Thus we close our prayers. Is it a mere form? What does it signify? We have sinned, and can come to God through a mediator only. In the name of Jesus we can approach the throne, and in no other. Deists have no access to God. No prayer avails which ignores Christ. But His name gives efficacy to the feeblest petition. "Whatsoever ye ask in my name," is a broad assurance. Would the poor rejoice could they use a rich man's name at bank? We are more highly favored. "All things are yours," because Christ is your indorser. Let us use his name with reverence, love, gratitude, and faith. It is a great privilege. It is our guarantee of life, security, peace, and eternal rest. We should pray for abundant grace and glorious revivals on every hand, "for Christ's sake." — Baptist Union.

SAVE OUR FORESTS.—Many celebrated Germans have earlier recognized the grand use for which Nature intended her forest trees. Riehl, the historian, said: "Cut down the forest and you destroy the historico-political society." Alexander von Humboldt said: "By the felling of trees covering the mountains and hills, man prepares, under all zones, for the coming generation a two-fold plague—lack of fuel and lack of water." The patriot Ernst Moritz Arnt uttered the prophecy: "Now will the axe laid to the tree in many parts of Europe become an axe which will be laid to the people." Dr. Coutzen attributes the deterioration of many races to the loss of the forests, and says: "Among the woods we find a fresh, health, strong people. The oaks of ancient Germany were as celebrated and powerful as its inhabitants, who were the terror of the Romans. The oaks are now seldom seen, the giant oaks have disappeared and given place to pigmies."

When the body's strength is waning, and the emaciated members can no longer obey the will; when the breath is panting quickly, and the blood is flowing feebly, and the soul is hovering on the utmost verge of life, another life, continuous with this all along its border, is ready to receive the exile. Eternity marches everywhere with time, as the sea marches with the land. There is no intervening space. The step that takes you out of one, takes you into the other. — Arnold.

This is good advice to most parents:—

"Nothing can discourage a child more than a spirit of incessant fault-finding; and perhaps nothing can exert a more baneful influence upon both parent and child. If your little one, through the day, has been pleasant and obedient, and you say to him, 'My son, you have been good to-day, and it makes me very happy;' and if with more than a usually affectionate you say, 'Good-night, my dear child,' a throb of suppressed feeling fills his breast, and he resolves on always earning such approval. If your grown son, or daughter, has accomplished some difficult piece of work, rendering you some essential assistance; or has climbed some steep in the daily drill of study; or has acquired some new accomplishment, or added grace; or better than all, has gained the victory over some bad habit or besetting sin—acknowledge it, see it, praise them for it."

COST OF FOOD FOR HENS.—*The Prairie Farmer* says: "Repeated experiments by ourselves and others show that one bushel of corn per year is sufficient to keep one fowl which runs at large, in addition to the other things obtained by foraging. Hens that are shut up should be allowed no more grain than those at free range, but they should be given grass in summer, mowed often so as to be kept short and tender, and in the winter raw cabbage or broiled potatoes, or fresh vegetables of some kind. Also as an equivalent to the insects they are deprived of by confinement, give a small daily ration of animal food, such as sheep's lights and livers, either raw or cooked, finely minced; or, which are the cheapest and come ready cooked, chandlers' scraps crushed. The value of a year's allowance of vegetables and meat per head, will be just about equal to one half a bushel of corn. It will generally be found that at times, or in parts of the country, when or where corn is remarkably cheap or dear, the price of potatoes, etc., and of animal food also, will be correspondingly high or low, so the above estimate is of wide application.

Therefore the price of one bushel of corn represents he keeping of a fowl running at large, and fifty per cent. added to this is the cost in the case of confinement. We are speaking of a breed of average size and appetite. It is not to be expected that a Cochon and a bantam will prove equal in feeding capacity. A great yield of eggs is accompanied by a great consumption of food; hence, fowls of prolific breeds may, though of small size, eat more than large hens that lay sparingly. Also a breed which like the Brahmas, tend to fatten, will, if given all they eat, consume more in proportion to their size, when not laying, than a less plump variety like the Spanish will under the same circumstances.

BALTIMORE CONFERENCE.

The simultaneous meeting of the Baltimore and Washington Conferences, in our city, was a fortunate circumstance. Both Conferences after a peaceful session of six days each, adjourned yesterday. What a shame the infernal monster-spirit of caste should keep apart these brethren occupying the same territory of the same Church! I give you a few items of interest which it is not probable you will receive from any other source.

The proceedings of the Washington (colored) Conference were presided over by Bishop James, and were characterized by an unusual observance of order, system, dispatch, and ability. On Monday the Conference was visited by a committee consisting of Revs. J. L. Latham, George Hildt, and Thomas M. Eddy, bearing the Christian salutations of the Baltimore Conference to their colored brethren. Dr. Eddy addressed the Conference, and was responded to by Rev. J. H. Brice, in a brotherly and eloquent manner. The Conference then expressed its appreciation of the fraternal greeting of their white brethren by the passage of a resolution, and ordered the appointment of a committee "to reciprocate the visit at their next session." Why not at the present session?

In the absence of the Bishop, he appointed Rev. J. H. Brice to preside over the Conference, who for the time presented the appearance of a colored Bishop, though he was performing the duties of a white one.

The Baltimore Conference (Bishop Simpson presiding) was on Monday addressed by Dr. Rust, agent of the Freedmen's Aid Society, on the wants of the colored people regarding their education and elevation. His address came warm from his heart, and he did not shun to declare the whole truth to the Methodists of Maryland on this subject; and he did it effectually, as was evinced by the frequent applause that attended his faithful words. Rev. James H. Brown and Dr. Newman also addressed the Conference in favor of the same object. Dr. Brown said the colored people of Maryland belonged to the Methodist Church, by inheritance and by virtue of the labors of the fathers of the Church, and we must not let Catholic priests nor any others take them from us. We must educate them, and throw our fostering protection around them. Dr. Newman said he was in favor of the education of the colored people, and their elevation to all places in Church and State, even to that of the Episcopacy. But he anticipated even a higher position than that for them. Africa was to be evangelized! Here symptoms of dissatisfaction appeared in the audience, when the speaker explained that when the negro should become converted and educated, he would, under the influence of the Holy Spirit, burn with missionary ardor for the conversion of Africa, and he would leave his native America for that dark home of his ancestors. This thought, which seemed to convey the idea of expatriation (and nothing is more revolting to the negro) was the "dead fly" in his otherwise admirable and eloquent address. But even with this drawback, the speech was very effective, and, together with those of Doctors Rust and Brown, made a deep impression on the members of the Conference, which was evidenced by the adoption of a favorable report, and a resolve to aid the Society by taking collections in their congregations in its behalf. Heretofore

this branch of the Church's benevolent enterprises has been entirely ignored by the Conference; and hence the agent, Dr. Rust, was exceedingly gratified at the favorable spirit, amounting almost to enthusiasm, by which his views and propositions were received and endorsed. This was indeed a great triumph over what seems to have been, heretofore, a natural weakness or prejudice of the Church in Maryland. I now predict great things for the old Baltimore Conference in her future efforts in behalf of the "Freedmen," now *freemen*, of our beloved *free* country. The ark is moving. Soon there will be, at least in the Methodist Episcopal Church, no North, no South, but the whole boundless universe shall be ours. "Praise God from whom all blessings flow." Let our sole motto be: The Fatherhood of God, and the brotherhood of man.

On Monday evening Bishop James, and Thomas Kelso, esq., the richest Methodist in Maryland, by invitation took tea with the Rev. Bishop Wayman of the African Methodist Episcopal Church, in company with several other ministers of that and the Washington Conference. Here was an actual breaking of the crust of caste in proud Baltimore, which, though not the first instance of the kind, as you Brother Haven, well know, yet from the character of the guests, must have its beneficial effect in destroying the greatest of all barriers to the spread of the Gospel, and the perpetuity of our free institutions.

The old "City Station" of Baltimore has purchased for \$100,000, and will take immediate possession of the fine Charles Street Church, and have called and the Conference appointed for their pastor, Rev. J. H. Lightbourn, late of the Philadelphia Conference.

Dr. Newman is left without an appointment, except as chaplain of the United States Senate; though it is whispered that he is engaged in an important connection enterprise in Washington, involving the purchase of about a square of ground on Capitol Hill. The presence of the two Lay Electoral Conferences added greatly to the pleasures of the Conference week.

Our Book Table.

TEMPERANCE.

THE BLACK VALLEY, by S. W. Hanks, and published by the Congregational Publishing Society, is a handsome volume of two hundred pages, illustrated by sixteen striking wood cuts, and is designed to portray in allegory the progress of temperance.

This second edition has additional chapters on "Towbakowland," and its principal sections, "Snuffington," "Puffington," and "Chewington." Travelers over the Black Valley Railroad will find this an admirable hand-book, and stockholders in this road may here find their "tricks that are dark, and ways that are vain" unprofitably exposed. We recommend it especially to young people who have traveled only so far as "Sippington," hoping they may be induced to go no further in that direction. The allegorical style will amuse, while the facts and truths allegorized will not fail to instruct.

UNIAIC; His Life, Struggle, and Fall, by John W. Berry. Mr. Berry has done the cause of Temperance great service by this sad memorial. Mr. Uniac was one of the most gifted of lecturers. Born in Ireland, coming early to this country, he fell into the too prevalent habit of drinking. He dove soon to the bottom. He entered the army, became converted, was a thrilling lecturer, fell afresh into appetite, and after many struggles, fell to rise no more. He is only one of many proofs of the awful ravages of the demon drink. When will its reign cease? Every one should read this sad tale, well and sadly told, and vow, on the coffin of the eloquent Uniac, eternal hatred to rum. The book is handsomely printed, and should be widely circulated.

LITERARY.

Bayard Taylor is doing excellent work for youth and travel-seeking people, whether home-stayers or goers-abroad, in his edition of "Books of Travel," whereof two are already issued by Scribner & Co. **JAPAN IN OUR DAY**, and Gordon Cummings' **WILD MEN AND WILD BEASTS**. Both are exciting, and full of information. Japan is going to be the New England of Asia, and will renew that continent in Christ, with, we fear, some attempts on the part of antichrist to share in its renewal, as is the case in the New England of America. He tells its state of to-day in an animated and instructive manner. Put this series, with Scribner's scientific one, and Harper's ditto, on your Sunday-school shelves. They will all lead to Christ, though they do not quite sufficiently directly preach of Him.

MISCELLANEOUS.

RHYMES OF YANKEE LAND, is the quaint title of Allen Greene's new book of quaint and pleasing poems. The style of verse is simple and easy in its flow, and the subjects are varied, and of a popular nature. It is full of picturesque paintings of New England's famous types of character. The book is already having a large sale, and is eagerly read by all classes. It is from the press of Sam. Bowles & Co., and is done up in the firm's best style.

THE DOCTOR'S DAUGHTER, by Sophie May. Lee & Shepard. Miss "May" has taken a new departure, dropped her "Prudy" and "Flyaway," or rather made her Flyaway into a young lady, who flirts and tomboys it big, but who has grace and grit, and comes out all right. It is a very bright book, and will do.

SINGULAR CREATURES, by Mrs. Cupples (Lee & Shepard), is

a lively collection of incidents on odd creatures, hen and chicks, turkey-cock, cat, terrier, staghound, monkey, etc. It is a very taking book for boys and girls, and will help Darwinism just the leastest mite.

MAGAZINES.

The magazines for the month are extra nutritious. *The Ladies' Repository* has two beautiful steel engravings, and a mass of healthy reading.

St. Paul's has papers by Hawthorne, Buchanan, Trollope, Ingelow, all best, of course, with the ballad of Judas Iscariot, in which his soul has a hard time carrying around his body, until he finds the bridegroom, and gets back again to the Lord's Supper, all of which is after the present fashion of worshipping the Devil without changing horn or hoof. One verse in it is striking. When describing his dead body on the dead snow, and the soul wandering around it, it says:—

"To and fro, and up and down,
He ran so swiftly there,
As round and round the frozen Pole,
Glideth the lean white bear."

Judas still goeth to his own place, and stayeth there, despite all ballads and ballad-mongers.

Good Words has good words from George MacDonald, thoughts from Friends in Council, and excellent stories, and other virtuous matter. This verse is applicable to all:—

"Thy kingdom in its purity and beauty—
Free-blowing airs of heaven—come to me!
Nay, thou shalt rather seek it in thy duty,
'Mid the dull waters of life's restless sea."

The Galaxy has a worthless and false travesty on the colored members of our Southern Legislatures. Some incidents of Tyler's administration are also given, "Life on the Plains," and other notable matter.

The Lakeside tells when the human race begun, or tries to, with limited success; has an interesting paper, by Dr. E. O. Haven, on "Instinct in Animals," in which he shows that instinct is sometimes as unsafe a guide as reason, and so both man and animal have to wait upon God.

The Young Folks pleases the girls, *Optic's* the boys,—though "Crusoe Life," and "Struggle for a Moustache," will please the boys, and the last girls also. This is the order of their interest. We don't like the horrible picture of "the breaking of the rope" in Swiss climbing, and the plunge of the travelers headlong.

The Sunday Magazine is more religious than any monthly, and not less enjoyable. "The Resurrection of the Dead" is a discussion of this grandest theme on the Scripture basis. Matthew Henry is well depicted. "Charity in London" tells a good tale, and stories make up a good number.

Scribner's is full of life, and gives *Harper's* and *The Atlantic* a big race. "The Chesapeake Peninsula" is well depicted with pen and pencil. Better yet, "The Heart of Arabia." Charles Warner has gone from his Garden to his Back Log, with no especial improvement. Many writers can criticize books and men as well as he; few, cabbages, cauliflowers, and cockroaches. We hope it will be summer, so that he can take us from his back log to his back garden. Dr. Holland has some vigorous talks on topics of the times, beginning thus: "No man ever died a more natural death than James Fisk, Jr., excepting, perhaps, Judas Iscariot." He pleads for less sermons, and more service. Yet is not the sermon little enough now, so far as facts go? Better make it like a prayer-meeting "talk" once a day, at least.

The Atlantic is unusually strong. Hawthorne, Harle, Holmes, make it handsome. The first is ghostlier than ever; the last cutlier; and the second "does his level best" in a Christmas story, full of drinking men, and even a swearing sick boy, whose desire for Christmas toys, makes a good-natured brute ride one hundred miles in a brilliant prose travesty of Kit Carson's and Robert Browning's. It is Bret Harte's in his best and worst style, which is about the best and worst of anybody in America. Longfellow and Whittier give two of their best poems, and Parton a good story of Jefferson as a lawyer. *Facile princeps* is *The Atlantic* yet.

Appleton's has a portrait of Prof. Parsons, other fine engravings, and readable contents.

Littell's is still the best in long articles, and *Every Saturday* in short ones.

Harper's has illustrations of the U. S. Treasury Buildings and Treasurers, portrays "Naval Architecture," past and present, describes the "City of the Little Monk," and is otherwise full of attractive pieces and pictures.

Old and New has a very brisk story of Spoons in a Wherry, in which a girl out-rows two college youths, and sends them discomfited back to Cambridge. Mr. Pollard recognizes New Virginia, with Yankee common sense. It looks from his studies as if Virginia were to lead the New South as she did the Old. "The people have fallen violently in love with free schools, and eight hundred are in operation. The negro is embraced impartially in this scheme, and the Principal of a colored high school in Petersburg served on Gen. Lee's staff." He compliments "the negro seamstress of Virginia" as being "famous for her dexterity and delicacy of execution in the most exacting ladies' work," but he falls into the error of supposing this fine-brained and fine-haired person "a creature whom Providence has so plainly designed as a laborer." That is a touch of Old Virginia. Providence no more plainly designed him as a laborer than Mr. Pollard or Jeff. Davis. Washington and Grant are properly compared.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Woman's Profession, Beecher.	MacLean.	
Rays of Light, Phillips.	Hoyt, Fogg, & Breed.	
The Lesson Compend, Whitney.	Carlton & Lanahan.	
Manual of English Literature, Hart.	Eldridge.	
Desert Book.	Tilton.	
Mamie's Watchword.	Carter.	Gould & Lincoln.
Our Four.		"
The Cash Boy's Trust.		"
Merchant of Venice.	Ginn Bros.	"
Little Yellow Jacket, Boyd.	A. Martien.	
Twenty Years Ago, Muloch.	Harpers.	A Williams & Co.
Oliver Twist, Dickens.		

America. This portion of our Church is twenty-one years old. It has grown steadily and strongly year by year. It is planted from Boston to Texas. It is active, progressive, full of Methodist love and zeal. It is self-sacrificing. It is wise and calculating in the shrewdest German and Yankee manner. It has the burden laid upon it, of conquering this German infidelity and superstition to Christ. Its call should be heard. We are glad that is made. In some shape it should be answered. May the Church have wisdom to accept her grand opportunity, and so act, that next June shall show to all the world that, more than any other body in Christ in America, she recognizes in all her officary the oneness of every clime and tongue in Christ Jesus.

THE MAGAZINE.

The *Ladies' Repository* has had much to say of late on a Church Magazine. Others take up the tale. The death of the *National* has been regretted. The best way to settle this is to let the Boston Wesleyan Association publish such a Magazine for the General Conference. This will locate a General Conference publication at Boston, where one ought to be put. It will ensure a vigorous, and popular and successful Monthly. It will associate a local board in the general work. It will take up a project postponed by the Association for a little while in consequence of its building operations, but which would have been in successful operation to-day, had not this vaster enterprise been undertaken. If talent, pluck, and money be put into it, there will be not the least difficulty in making it one of the most popular and influential magazines in the country; and talent, pluck, and money will be put into it, if the General Conference will locate it in Boston.

New York has a surfeit of these publications. Let Boston relieve it a little. Two of the leading magazines of the country are published here, as well as many of the books. It is an active publishing centre, with a concentration of action that is not attained even in New York city.

Our Church too is active here, to an extent we think, that is not equalled in any other city. No less than three influential bodies of Methodist laity and clergy are in active operation; the Wesleyan Association, owners of the Wesleyan Building, a property worth from three to four hundred thousand dollars, and the publishers of the *HERALD*, the trustees of Boston University, already owning over a quarter of a million dollars' worth of property, and heirs to a million or two more, having one department established, and who will probably establish one or more besides during the year; and the Social Union, a body that meets monthly, has over a hundred members from all our churches, among the most influential, which in its gatherings around its elegant tables, consults on the best interests of our cause in this section. Besides these are our Preachers' Meetings, a body of large numbers and larger influence, the City Missionary Society, a successful planter of new churches, and other live organizations. We are somewhat conversant with our Church boards in other cities, and we know of none that exceed or even approach those of Boston in the variety, breadth, costliness, and enthusiasm of their operations.

If the General Conference will make the Association the publisher of its magazine, itself taking all the risks, and letting the profits go to the Book Concern, we assure the Church it will be managed with great economy, carefulness, and integrity; and it will only be a fair recognition of the Methodism of New England, which is among the most loyal and liberal of any in the land.

This is the way the Chinese ministers show their pluck:—

"At the close of the self-support anniversary while one of the missionaries was speaking, and in response to his question, the audience vocally expressed hearty approval of the plan. Wishing to give greater distinctness and impressiveness to this expression of approval, the missionary then said: 'All who cordially accept this plan, and are determined, in the fear of God, to do all you can toward making it successful, rise to your feet.' Instantly the entire audience rose, and remained standing for some minutes, till they were requested to kneel in prayer, one of the ordained preachers leading the devotions, and the great burden of his prayer being earnest supplications to God that all who had given this public pledge might have grace given them to fulfill it. One year ago the Rev. Sia Sek Ong, one of our preachers, relinquished his claim upon the missionary society for support, and cast himself and family on the native Church. During the year he has been one of our most devoted and efficient preachers, and has not drawn a cent from the missionary society. A friend said to him: 'Do you not regret your decision in entering on your present course?' 'No,' he replied, 'not the thousandth part of a regret has entered my mind on that account.' When it was suggested to him that his supply from native sources might fail, and himself and his family be left destitute, he answered: 'I do not think the supply will fail; but if it does fail, if I come to a place where

there is before me no open door, no road, I shall then just stand still and look up to my Saviour and say: 'Lord! whither wilt thou lead me?' During the session of the Annual Meeting he made a most touching address, describing his experience since entering on his new course, and announcing his purpose, with God's blessing, to continue in this way while he lives. He seems to be perfectly happy. It may interest some of your readers to know that, at our late meeting, two more of our preachers, Revs. Li Cha Mi, and Ting Mi Ai, announced publicly their purpose to trust henceforth to native support, and have entered on their new career. All the other preachers cheerfully assented to a further reduction of the portion of their salary drawn from the missionary society, to take effect immediately.

"The present statistics of the mission are: members, 1,007, increase over last year, 78; probationers, 653; decrease as compared with last year, 316; baptized children, 250, increase 11."

The Liberal Christian says:—

"We are ready," says a Baptist journal, "if not happy, to announce that the Methodist Church is taking about sixty thousand people toward heaven cheaper than they could go in any other denomination." Nothing is said about the rate of travel or safety of the conveyance. Cheap excursion-trains are undoubtedly a real blessing to thousands of people, but for ourselves we have never been able to feel the same confidence in them that we do in methods of travel which cost more in every way. They are so apt to run off the track, are so unexpectedly switched off, and so often fail entirely to reach their destination. We have always found travel in the direction indicated very expensive business, and have not yet discovered how to reduce the cost."

We pity the poor "*Liberal*." They say in Germany only Princes, Americans, and fools travel in the first class cars. They are no less dusty, and a great deal more expensive. The Doctor should refuse to get into a Fourth Avenue car because it is so crowded, and move out of New York because it has so many people in it. The cheapest cars are as safe as the highest priced. Pullman cars get off the track as often as excursion trains. The latter with the children, and the young folks, and the music, and the cakes, and the good time, are vastly happier than that stilted hermitage. Dr. Bellows has boasted much of the American Church. It seems now that this is to be a Pullman Palace car arrangement,—very costly, and very scantily patronized. Will he preach on this text? "The common people heard Him gladly."

The *Western Methodist*, a Church South paper, sums up notes on two Northern Methodists, wisely. They apply in many "directions." One of the richest Baptists of this city came to town a poor Methodist boy, and fancied he was snubbed at a Methodist meeting because of an old camel cloak he wore, and which he was unable to replace with a more fashionable article. Another rich Methodist was taken into the Church a poor apprentice, without a friend. Remember the boys and poor young men of your congregations. Thus speaks the *Memphis Methodist*—

"When the Church receives a poor boy like 'Ike Rich,' or 'Dan Drew,' and by its counsels, guidance, temperance, restraints and helps, keeps them from fashionable or vulgar vice and costly sins, and they become wealthy—do they always remember their mother Church after the manner of these men?"

"The Church that takes care of the poor, and preaches the gospel to the poor, will, as matters go, by and by be the Church of the rich also. Let not that Church forget her duty, and where her strength lies."

"Let boastful, rich, self-indulgent, luxurious, proud Southerners quit hating Yankees for making money, until they learn to imitate or excel such Yankees in a noble, benevolent, and wise use of it."

The Congregationalist says:—

"It gives us great pleasure to state, that a few gentlemen in different parts of Massachusetts have laid down the funds to send a large part of the second edition of Dr. Dorus Clarke's book, entitled '*Orthodox Congregationalism and the Sects*,' gratuitously to the missionaries of the American Home Missionary Society, and of the American Missionary Association."

This will be cheerful reading to the Southern and Western missionaries, who are lost sight of in the crowd of the preachers of Methodist and other sects. Its high church claims for Congregationalism (how could he allow it to be called an "ism?") will greatly edify these poor brethren. Paul's question, "Where is boasting then?" is answered by this latest and most ludicrous tall talking, and its Southern and Western diffusion.

Rev. and Col. Higginson has found a bigger scare than theology, at the Radical Club. Thus the conversation is reported:—

"Col. Higginson professed himself more afraid of the despotism of science, than of that of theology. Already, while science is begging at the doors of some schools for admission, it has almost ruled literature out of Harvard College. There is danger in this new departure; for culture is not a unit. Mr. Abbot finds the God of

Science so much grander than the God of Theology. Is it? If the God of Theology were put out of the world should we not miss from literature the noblest strain which was ever breathed into it? What would take the place of the Psalms of David, and the other sacred literature of all ages and all nations?"

"Isn't this conception of God embraced in science?" some one asked. "Very remotely, if at all," answered the steadfast Colonel. "I do not find it there, and I think Mr. Weiss has to make believe very much to find it. Science does not assume such things as faith and love and reverence; only the poets who patronize science."

Only the Christian faith, that is the inspiration and guide of science, finds "such things as faith, love, and reverence." But it is something for a skeptic to say it is not in science; no more is it in literature. It is in Christ, and in Christian faith alone. He is the source whence all things flow.

We call the attention of the *Christian Guardian* to an article in the *Toronto Leader* on annexation. This is none of our business, if it will allow us to apply that Parliamentary phrase to ourselves, which it did not like to have us apply to itself, though we only meant to compliment it by putting it on a level with its lordly rulers. It is its business, we should judge, and it must see to it that its political neighbor does not lead it over the boundaries, or lead them into nothingness against its earnest protest. Have your eyes near at home, dear brother. The *Leader*, of course, opposes annexation, but urges that "a closer union should take place than exists between any two European nations," and adds: "At some very distant day we may be as closely united as England and Scotland." As England and Scotland are more closely united than Massachusetts and New York, it is evident that this is a prophecy of a pretty close union. What will the *Guardian* say about it?

The *Aldine* (James Dutton & Co., New York), is the crown of the American press; it is the only one of our issues that we can boldly place by the side of the best European art. The *Art Journal* is not superior in type, paper, and wood engravings, which are fast getting to be the only kind of engravings. The number for March is unusually fine. Blowing Rock, a breezy pass in the mountains, is alive with airy motions. Man's best companion is one of the best engravings of the best of dogs that was put upon paper. The *Bridge of Sighs* is an equally effective picture of "one more unfortunate" just getting ready to leap the parapet of the "dark arch" into "the dark-flowing river." Smaller engravings accompany these full page excellencies. North Carolina is shown to be the loveliest of States in some of her scenery. The work is published monthly, has a good literary character, costs five dollars a year, and should be on every gentleman's table.

A NEW MISSION.—Darwin will hardly convince the world that man is simply a developed animal, but he may teach the world to recognize in animals a feeling of that kinship that will create responsibility to a certain degree, though if the conscience gets too sensitive we shall soon become like the Brahmins, and be incapable of taking animal life, or of eating any sort of flesh. The mosquitoes will buzz and bite unharmed, and the cats multiply and squall undrowned. Yet there is some duty toward these creatures not inconsistent with the rights and privileges of extirpating and eating them, and a Society called "A Mission to Animals" has been established, with constitution and officers. It proposes to have Congress constitute a Bureau for animals, whose object shall be to "present the whole question of their relations to the economical, sanitary, and moral interests of the country, check the needless and wanton destruction of useful wild animals in our territories, and correct those evils incident to our present mode of treatment, especially in transportation, which can only be remedied by Congressional action."

Congress can easily find a head of this department from its bear-garden. Loring Moody, esq., is the active officer, a man who never "needlessly" or otherwise, to his own knowledge, "set foot upon a worm." He is as tender of heart as a babe is of flesh, and will do all he can to push this new reform.

The *California Advocate* tells a proud story of our financial publishing success on the Pacific coast, and *The Occident*, a Presbyterian journal, eulogizes the work, and gives Dr. Thomas the credit for it. They have a property costing \$35,000, worth \$50,000, and have distributed \$70,000 worth of books and papers on the coast. They have received \$27,000 from the East, and made additions of their own to the amount of nearly \$16,000 (\$15,973.50). Thus, \$43,000 have been wisely spent. *The Occident* wants the Presbyterians to do likewise.

The Colorado Presiding Elders behave unseemly in other ways than wearing dusters and leaning over pulpits. The pioneer elder of them all, Rev. Mr. Dyer, a gray-headed veteran already, thus told, in a meeting in Colorado, how they stormed the devil's citadel, and carried off two of his captives in a mountain storm of snow. Not only the duster but every other garment grew white, so as no fuller on earth could whiten them, under that lustrous shower, not of snow alone, but of power from heaven. The *Western Advocate* gives the story:—

"A dozen of us got there before the storm, and, while the snow came in at every shingle, I talked awhile, had one man to pray, and we went to prayer amidst the storm, the floor already white with snow. One of two that were forward for prayers on Monday night, a young lady, began to pray. So we continued for one hour, snow two inches deep, and her clothes perfectly white with snow, as she was on her knees. Her father and uncle stood by, all white, and sang. Her mother knelt by her side wrestling in prayer, until by faith the seeker proved that Jesus' blood could wash her white as snow, and she shouted, 'Glory, glory!' Her father and mother, who had formerly been religious, joined in the same notes and united in a religious hug, and promised to live better in the future. Now I don't believe that Brother—would have had religion enough to have made his organ go at all in such a storm."

The *Era* well says of the modern lust for fine churches and "fine" preachers:—

"The time was when neither Methodists nor Baptists considered that the chief end of a preacher was to fill a church, or even to pay the debt of a church. To the poor was the Gospel preached, and the minister found his joy, and his work in seeking to save those who were lost."

That "time" exists yet in some places. If such churches prevent its prevailing everywhere, then will God curse the churches and Church, and raise another branch that shall bear good fruit.

The *Methodist Advocate* says:—

"The revival at Knoxville has led to a larger order for Disciplines for the use of the Church. A good indication."

None better; every convert ought to be supplied immediately on joining class with a Discipline, and hymn-book. They should be bound together.

The *Register* asks:—

"Will some one tell us why it is that so many of George MacDonald's stories begin better than they hold out?"

Because they run into theological error. They advocate "restoration," and that does not strengthen them any more than it does any church, clergyman, creed, or paper who indulges in it. There is no restorative in "restoration."

A correspondent from Georgia, in the *St. Louis Advocate*, finds one grain of comfort in our work in the South:—

"I am glad, however, to chronicle one good feature they have introduced. Dr. Barrow—I do not know whether he is black or white—has been holding Institutes over the State for the better instruction of the colored preachers. This is a step in the true direction. In the meantime there is a University for the education of colored men in Atlanta, and the Clark School, endowed by Bishop Clark for the training of ministers. Good may come out of this. The Baptists have such a school, and so should we for the colored Methodist Episcopal Church in America."

Dr. Barrow will feel as highly complimented as Mr. Garrison when he went to England, and Sir Thomas Buxton was surprised to find that he was a white man. He supposed him black. That is a blessed identity.

COLORED BISHOP.—Rev. Henry A. Carroll, of the Washington Conference, says, in *The Methodist Advocate*:—

"The order of the day is a colored Bishop. We hope that the General Conference will ordain for us a man to that office, if one can be found competent. But we do not want a colored bishop, simply because he is colored. We do not want the man who seeks the bishopric, but we want the bishopric to seek the man. Then it will be the right man in the right place. Otherwise it will be the wrong man in the place."

A writer in *The Methodist Advocate* tells this incident:—

"In one of a series of sermons delivered on the character of the twelve apostles, Dr. Newman said that 'Judas Iscariot was the only one of the apostles born in the South!' To this statement somebody took exceptions, and, in the language of the doctor, 'have sought to give it some political significance.' Before taking his text, on the occasion of which I write, Dr. Newman disposed of this question by saying, 'In discussing the lives and character of the apostles, I stated well authenticated historical facts. If the truth be that but one of the apostles was born in the South, and that apostle Judas Iscariot, carries with it any political significance, the fault is not mine, and I leave the responsibility with those raising the question.'"

Rev. Mr. Ranks, who acted as agent for the Waynesboro' Normal School, in Georgia, has had a settlement with the trustees, and his accounts accepted, and the mortgage discharged. He raised in all \$698. This school needs \$1,000 immediately to finish its buildings, and help also for its poor students. Rev. J. Spillman, Presiding Elder, writes:—

AUGUSTA, GEO., Feb. 29, 1872.

Rev. Mr. Ranks has settled with the Waynesboro' Trustees, surrendered their notes and mortgage, paying over the balance. Dr. Rust thinks it best not to publish the statement, that he raised the money without authority from any one, and has settled with the Waynesboro' Trustees satisfactorily. Our Normal and Theological class opens March 18. I have five or six applications from young preachers desiring to attend, but who are not able to defray the expense of their board. Can we not do something for such men? This is the hope of our work among the colored people. From \$20 to \$25 will defray all expenses of board during the session. We make no charge for tuition. The average attendance this quarter will exceed 80.

There is no cause more deserving. Help these poor brethren, just out of the house of bondage, to get a little training in order to preach the Gospel. There are a score of people who can spare \$20 to \$25, and never know it, while these your brethren perish for this little lack. Help them. Send your check for that amount to Rev. Mr. Spillman, Augusta, Georgia, or to this office, and we will forward it. What thou doest do quickly.

The *Prohibition Herald*, New Hampshire, is edited by Rev. Mr. Jasper, Presiding Elder of Dover District. It is doing a good work for temperance. It is a little pungent sometimes, perhaps, for the mild taste of the other *HERALD*, but juveniles are apt to run to excess. It is not a whit too pungent in portraying the evils of intemperance, or the short-comings of the Republican party in that and every other State, in this cause. The other party it deems too dead to notice, but it hopes by continual sounding of its warning trumpet, to awaken the former sleeper, and save it from death. May it speedily succeed.

A Colorado correspondent of *The Western*, writing on "the duster" question, which has kicked up such a dust, suggests that that garment may be unusually orthodox as a clerical robe. For was not Jesus dusty as He sat by the well and preached the Gospel? He had walked far in a hot day, and was weary, why not dusty? He probably also leaned on his pulpit, the well-curb, of which crime this successor was also said to be guilty. If these Methodist Presiding Elders are not careful in their dress and posture, they will get way up over the apostolic succession, into the Divine one itself, and be followers of Christ as dear children.

The *St. Louis Advocate* says our ministers may escape censure if they "bleach the duster, lengthen and widen the skirt, and then borrow some one's else prayers to go to God with dignity, propriety, and solemnity."

The Troy Praying Band spent last Sabbath at the Winthrop Methodist Episcopal Church, Rev. S. F. Upham, pastor, and are to spend a few days, afternoon and evening of this week at that Church. Quite a deep interest has been awakened in the Church, and the altar was filled to overflowing with penitents that evening. We learn that the Band will return to their homes the last of this week.

The Department of Industrial Arts is to be opened immediately, in Syracuse University. Four hundred models have arrived, of 36 classes. A Hall of Industry is called for by *The Northern*. Some man of industry must give it.

We receive elegiac verses occasionally, which our friends must excuse us from publishing. Such lines do very well for the local griefs that they seek to mollify; but the general public prefer Tennyson's In Memoriam, and Wesley's and Watts's funeral hymns.

The bill to repeal the beer clause passed the Massachusetts Senate, but failed to pass the House. A rum apothecary tacked on the cider clause, and then voted the whole down. Now let the House pay off this trick by tying the apothecaries to the State Agent.

The closing exercises of the twenty-third annual term of the Female Medical College, Boston, took place in the main lecture room, Wednesday, February 28. Seven ladies received diplomas conferring on them the title M. D. Ninety ladies have now received their degree at this college, and are doing well in their profession. The demand for female physicians is rapidly increasing.

Brethren of the New England Conference who are not expecting to be present at the approaching session at Worcester, will confer a favor by immediately giving notice of the fact to Rev. W. F. Mallalieu, pastor of Trinity Church.

THAT URGENT CASE.—\$20 received from R., of Charles-town, to aid the young man referred to in *ZION'S HERALD*, February 22. For this many thanks; \$20 more are needed for the same purpose. Who will give them? \$8 received since, from Fall River. E. OTHEMAN.

PERSONAL.

Wilbur F. Haven, esq., died of erysipelas, on the morning of Monday, 11th, at his residence in Malden, after an illness of but three days. His death will be severely felt by a wide circle in the Church and community, to whom he endeared himself by the noblest and most attractive qualities of the Christian and gentleman.

Rev. E. D. Winslow, esq., made a very able speech for Prohibition, in the Massachusetts House of Representatives last Thursday. It was pronounced by both parties the ablest speech of the session. Parts of it drew tears from many in the audience, and almost from the legislators. It was square of the squarest kind. He was sick, and could not vote the second day, but paired off, and so secured his vote.

Capt. Moses R. Coleman, member of the House from Scituate, was buried on Friday week. He had been prominently identified with Methodism in that place, more especially as a liberal giver to all her calls. A committee of the House attended his funeral.

Mr. and Mrs. Simon Livi celebrated the fiftieth anniversary of their marriage on Monday evening, 4th inst., at their residence, Spring street, Boston. A touching poem written for the occasion, was read, and appropriate remarks made by their pastor, Rev. A. Conoll.

Mr. C. C. Whitney has taken up his residence in New York. His business address is 115 Broadway.

Rev. R. D. Black is appointed an agent to secure moneys for East Tennessee Wesleyan University. The *Atlanta Advocate* says: "We must do more for the education of the white people of the South." Brother Black is an appropriate name for such an effort. The "Black" brother should help the white.

Joseph Gillott, the inventor and chief manufacturer of steel pens, died recently, at Birmingham. He was a poor boy, with brains, and a wife as poor as he. He made a good article, improved the old barrel pen into that which is now invariably used, became wealthy, was a great lover of art; the pencil served his pen. He covered his walls with some of the best works of Turner and other masters.

THE NEWS.

DOMESTIC.—The "owl train," carrying the mail from Boston to New York, was thrown from the track, near Springfield, on the evening of the 6th. The car containing the mail was burned, with its contents, and a number of passengers were seriously injured. Six steamers and their cargoes were burned in Cincinnati, on the 7th; two or three lives were lost. The weather was extremely cold last week. In the Massachusetts House of Representatives, the reconsideration of the Beer cause was defeated by one vote. The Japanese Embassy was received in Washington on the 4th.

FOREIGN.—Sir William Lowther, Earl of Lonsdale, died in London on the 6th. He has been a prominent office-holder under government for many years. In the French Cabinet, Pouyer-Quertier, minister of finance, has resigned. In Spain, the ministerial party held a meeting on the 9th, and was enthusiastic in favor of King Amadeus.

The Methodist Church.

MASSACHUSETTS.

NEW ENGLAND EDUCATION SOCIETY.—This Society held its sixteenth Annual Meeting, pursuant to notice, on the 6th inst., at the Wesleyan Association Rooms, 36 Bromfield Street, Boston.

After opening services, and reading records of last Annual Meeting, the Treasurer presented his Annual Report from which it appears that, with \$136.59 balance from last year, the cash receipts were \$3,634.69, including \$700 borrowed to meet appropriations to beneficiaries in December last. \$3,263.71 were paid to beneficiaries, and for other expenses, leaving a balance on hand of \$370.96.

The Secretary reported that there are now 45 beneficiaries to relieve quarterly appropriations. Several of the beneficiaries of last year failed to apply for aid this quarter, commencing the day of the meeting; but twelve new applicants had been received and placed upon the list, making the number 45. To meet the appropriations for this number required \$1,040 per quarter, or \$4,160 for the year. To pay these appropriations for this quarter, the printing of the Annual Report and other necessary immediate expenses, and to refund the borrowed money will require about \$1,600 more than the balance on hand. It is hoped that the collections from the Conferences soon to be held will meet this sum. But then, what? Nothing for the year unless the churches and individuals respond liberally. The Managers propose that the church collections for the next Conference year be held on the 2d SABBATH IN MAY wherever practicable, to furnish the needed supply of funds for the year to come. Unless large collections and donations shall be forthcoming by the next quarterly meeting of the Board of Managers in June, they

will be obliged to dismiss beneficiaries and applicants without appropriations.

Can the churches allow this?

The Annual Report of the Board of Managers was adopted, and 1,000 copies ordered to be printed.

Article VI. of the Constitution was amended so as to require notice from beneficiaries of their admission into full connection in Conference in order to the return of their notes.

The following list of officers was elected for the ensuing year:—

President, Hon. Liverus Hull; Vice President, B. B. Russell; Secretary and Treasurer, E. Otheman; Auditor, James P. Magee.

Directors—Rev. W. R. Clark, D. D.; Rev. M. J. Talbot; Rev. David Sherman; Rev. W. F. Mallalieu; Rev. F. H. Newhall, D. D.; Hon. Jacob Sleeper; John G. Cary; Pliny Nickerson; Edward H. Dunn; J. K. C. Sleeper.

The Secretary and Rev. W. F. Mallalieu were delegated to represent the Societies at the approaching sessions of the New England Conferences.

E. OTHEMAN, Secretary.

METHODIST SUNDAY-SCHOOL AND MISSIONARY SOCIETY.

—The annual meeting of the Boston Methodist Sunday-School and Missionary Society was held on the 4th, in Bromfield St. Church, President Rev. William R. Clark in the chair. The President made a short address, in which he paid a just tribute to the retiring missionary of the society, the Rev. J. A. Ames. The Secretary presented his annual report, in which was embodied sub-reports of the missions in this city, Windsor St., Mount Pleasant, Eggleston Square, Harrison Square, Mattapan, and Allston. The Treasurer, Mr. Thomas P. Gordon, presented his annual report, which showed the balance on hand at the beginning of the year to have been \$234.18. Receipts for the year, \$3,311.11; expenditures, \$3,098.49; balance on hand, \$213.32. It was voted to print 2,000 copies of the Secretary's report. Messrs. Upham and Scott were appointed a Committee on printing. The following board of officers were elected for the ensuing year: President, Dr. Eben Tourjee; Vice-President, O. T. Taylor; Secretary, the Rev. George Collyer; Treasurer, Thomas P. Gordon.

The new chapel building, at Eggleston Square, by the Methodist Mission Society will cost \$15,000, and will be dedicated about May 1.

The Evangelical Union Church of East Boston have renewed their call to Rev. M. H. A. Evans to labor with the Society as pastor for another year. Of course, the acceptance of this call is subject to the approval of the New England Conference. The Society is in a prosperous condition.

The Winchester Methodists have organized a society, and chosen the following as a board of stewards, namely, John C. Mason, George E. Cobb, J. O. Owan, F. Scudder, and R. E. Armstrong; treasurer, John C. Mason; superintendent of Sunday-school, R. E. Armstrong. Services were held on Sunday week last for the first time.

BRIDGEWATER.—The good people of Centre Church, North Bridgewater, Mass., did a very nice thing on Wednesday, 6th inst. The "Sewing-Circle" had invited the congregation to a "social gathering" at the parsonage. A very large number had assembled, and were singing together, when proceedings were stayed and the pastor, Rev. J. H. James and his wife were called to a central spot and presented with a portrait of Wesley, a beautiful wreath of shell flowers, and an envelop containing nearly \$120. This is the fourth time during their three years' stay with this people that like unexpected gifts have been received. Besides valuable and useful mementoes, they have received in this way more than three hundred dollars in cash.

During the whole time harmony and good feeling have prevailed. Within a few months gracious revival influences have been enjoyed. Christians have been refreshed and strengthened, and some twenty-five, nearly all married people, have been converted. This charge in the midst of one of the most enterprising communities of New England, with an attractive church, a pleasant, new parsonage, an earnest, whole-souled people, and unlimited opportunities for usefulness, is becoming one of the most desirable, as well as important appointments in the Conference.

PELHAM.—Our autumn revival interest has secured over 20 probationers to the Methodist Episcopal Church, and invigorated us generally. Mr. Adel Gates and family were surprised on the evening of February 23, it being the 20th anniversary of their marriage, and Mr. Joseph G. Ward and family, on the 2d inst., it being the 25th anniversary of their marriage. Many presents and much good cheer marked both occasions.

WOBURN.—Rev. C. L. Eastman writes: "We have enjoyed a blessed work of grace in this place. Mrs. Van Cott has been with us two weeks, and some thirty or forty professed faith in Jesus. She was also a great blessing to the Church, who cheerfully co-operated with her. Since I came to this Church as pastor, I have received over eighty on probation. There are others who have found the Saviour, who doubtless will connect themselves with God's people in due time. We have organized two praying bands for home-work more especially, one of brethren, and one of young ladies. These constitute a reliable working force. These are by no means the only laborers; the Church generally have received of the spiritual baptism, and many are able to say they love God with all their heart, and that the blood of Jesus cleanse them from all sin. This heaven of holiness is wonderfully diffusive."

FLORENCE.—The Methodist Society of Florence contemplate the construction of a house of worship the coming season. They are negotiating for a site whereon to locate the edifice, and making other preliminary arrangements for its construction. The site will cost the society about \$2,500, and they will probably construct a church edifice independent of the parsonage. It will be a framed structure, costing from \$12,000 to \$15,000. It is expected that Rev. Mr. Bishop will continue his connection as pastor with the Methodist Episcopal Society of Florence another year. He is beloved by his people, his rare social qualities making a favorite with the entire community. This much we learn from the *Northampton Free Press*,

and we may add that Brother Bishop has showed equally rare qualities as a church builder.

ATTLEBORO.—The meetings held in Attleboro', by Mr. K. A. Burnell, the lay preacher, were fully attended, and productive of great good in interesting and encouraging the minds and hearts of the people in earnest, every-day work for Christ at home, in the shop, and by the wayside.

Mr. Burnell is by no means sensational, but draws and wins by the magnetism of sound, practical common-sense, and loving sympathy. Decided and out-spoken on all the important questions which concern the welfare and the salvation of the race, with heart young, strong, bright, and happy with the sunshine of Christian love, and mind powerfully convicted of the importance of the work in which he is engaged, Mr. Burnell will accomplish great good wherever he goes.

The Young Men's Christian Association of Attleboro' have just inaugurated a daily prayer-meeting to be held in their rooms, from 7 to 7 1-2 o'clock, P. M. There were thirty-two attendants at the first meeting, and forty-seven at the second. Females are not only admitted, but also take part in the meetings, adding greatly to the interest and profit of the service.

PROVINCETOWN.—Rev. J. Livesey writes: "The brief notice in the *HERALD* of February 29, of the revival in this town, hardly does justice to the remarkable work of grace which has been prevailing here. It has not been confined to the one church therein mentioned, but has swept through all the evangelical churches in the town. The Congregational Church has been greatly strengthened by numerous additions. The Centenary Church, of which Rev. A. J. Kenyon was pastor until early in January, when he removed to Central New York, and I was appointed his successor, has been favored with a gradual but steady, and I believe a healthful increase, so that we now number more than fifty probationers, besides others who have not joined. A large proportion of the converts are heads of families, and promise much for the Church in years to come. God has worked through His Church most wonderfully; so that though no evangelistic or other extraordinary agencies have been employed by us, though we gratefully acknowledge the services of Rev. Brother Sherman, of Truro, who labored two days with us, with his characteristic zeal and efficiency. The whole community has been stirred with deep religious feeling. The subjects of this blessed work have been gathered from all classes, and represent all ages. Some of them were regarded as very hard cases; but the Gospel of grace has proved sufficient for their salvation. The work still goes gently forward, and we are looking for still larger gatherings to the fold. To God be all praise."

MAINE.

EAST PITTSFORD.—Brother True, from Dresden Mills, writes of the re-opening of our church in this place. He wished to say a word further, and thank Mr. J. B. Thomas, of Charlestown, Mr. J. Y. Scammon, of Chicago, Mr. Stephen Young, of Gardiner, Me., Master Washie Thomas, of Charlestown, and Mrs. Hannah Maroon, of Everett, for their liberal donations in helping repair and furnish our church. We have been without preaching for the past year. We are praying that the Lord will send some one next year who will feel interested for our spiritual welfare.

BOOTHBAY.—Rev. D. W. Sawyer writes: "The Methodist Episcopal Church in Boothbay, is having prosperity under the faithful labors of Rev. Presiding Elder Brown. At Hodgdon Mills, the Church has been very much quickened, sinners converted, and some twenty bear testimony of having experienced the blessing of holiness. At the Harbor, the Church has been very much blessed, and is now enjoying a blessed revival among the unconverted. As many as twenty have been forward for prayers at a time, and four husbands, with their wives, have been converted, and the work is still going on. Meetings are held every evening, and a general seriousness pervades the community."

MILAN.—Rev. G. C. Noyes, of Milan, writes: "Since the fall of 1870 there has been an increasing religious interest in this place. Previous to that time we had no organization. Now we have a membership 106, including probationers. The Lord is still with us saving souls. During the past three years, the people here have repaired their church, bought a parsonage, and paid their pastor nearly \$2,000."

BIDDEFORD.—God has been graciously reviving his work in Biddeford. The week of prayer was continued through the month, resulting in the conversion of from thirty to forty, the reclaiming of many backsliders, and much revival in the Church. The work still goes on, our congregations are rapidly increasing, and the seats in our new church—double the capacity of the old—are nearly all taken."

PROVIDENCE.

TAUNTON.—This goodly city is composed of numerous villages. Originally it was celebrated for its brick and herring; and though it has not lost all its prestige in this direction, yet many and varied manufacturing interests now engross the attention of our citizens. Our territory is so ample that we have no fear of being lost in the maelstrom of annexation, of which the Hub is the centre. On the contrary, we sometimes think of annexing the Hub. For, do we not already measure twelve miles in length, and are we not possessed of 53 80-100ths square miles?

But it is not of these that we purpose now to speak, but of our Methodist churches, and their interests? There is, at what is known as Weir Village, the First Methodist Episcopal Church. This is about one mile from the Green. Rev. L. B. Bates has been its pastor for three years past, and his efforts have been crowned with great success. No Church of any denomination is near, and Brother Bates has literally been "lord of all he surveyed." He has endeared himself to the people of all denominations, and many regrets are heard now he is about to leave. When he comes Hubbard, have a care for him, Mr. Editor.

Our second Church is at the Green, and known as the Central Methodist Episcopal Church. Rev. A. Anderson, who has served the people for three years, has been most deservedly

popular, and has seen a goodly number of accessions to his Church. The structure used by this Society should be sold, and a more attractive and commodious house erected on a different lot, if the brethren purpose to keep up with the times.

Our third Church is at Myrick's Village, and came over to us from the Protestant body last spring. Rev. J. C. Gammons was stationed here last spring, and has been doing good service for God and Methodism.

Brother Hamlen is our City Missionary, and not confined to any Church, but is laboring faithfully to aid and bless us all.

We are not decided as to whom we are to have for preachers next year, though some of our neighbors have made their appointments before Conference.

CONFERENCE SESSIONS.

NEW JERSEY.—This session was held in Trenton, Bishop Ames presiding, on Wednesday, February 28. Nineteen were continued supernumerary, and seven returned supernumerary. The reports of the Presiding Elders indicate general growth and prosperity. The Trustees of Vineland Seminary propose to open a subscription, asking for \$20,000.

WASHINGTON.—The ninth session of the Washington Annual Methodist Episcopal Church Conference met in Baltimore on the 28th ult., Bishop James presiding. Sixteen were admitted into full connection.

WILMINGTON.—This Conference opened at Laurel, on the 28th ult., Bishop Ames presiding.

KENTUCKY CONFERENCE.—At the recent session, the following statistics were presented:—Members, 15,099; Probationers, 3,297; Churches, 140; Value of churches, \$392,250; collected for Missions, \$1,949; number of Sunday-schools, 171; number of officers and teachers, 1,277; number of scholars, 8,716. There is an increase in members of 328, and a decrease in probationers of 104.

While the announcements were being made, Rev. Henry Baker, pastor of Union Church, stated that he had pleasure in informing the Conference that a brother, who preferred to have his name unannounced, had determined to give the Conference the sum of \$5,000, with which to supplement the salaries of those who were in the poorest charges. This disbursement is not to be a temporary affair, but will commence at the next session of the Conference, and continue thereafter, the Lord willing, during the brother's lifetime. The announcement was a surprise to the Conference, and instantly a unanimous rising vote was tendered the brother. Among the guesses, as to who the "unknown" brother was, we heard the name of Amos Shinkle, one of the lay delegates to the General Conference mentioned.

GENERAL CONFERENCE DELEGATES.

The following additional returns of General Conference delegates have come to hand:—

KENTUCKY CONFERENCE.—Ministers: W. H. Black, Daniel Stevenson, H. D. Rice; reserves: W. A. Dotson, N. W. Darlington. Laymen: Amos Shinkle, Hiram Shaw; reserves: Dr. B. P. Tevis, Reuben Patrick.

WILMINGTON CONFERENCE.—Ministers: J. B. Quigg, T. J. Thompson, W. Kenney, C. Hill; reserves: J. D. Curtis, R. W. Todd. Laymen: Hon. D. M. Bates, Walter H. Thompson, esq.; reserves: J. F. Williamson, Thomas Mallalieu.

NEW JERSEY CONFERENCE.—Ministers: I. D. King, J. B. Graw, C. E. Hill, J. B. Dobbins, A. E. Ballard; Laymen: Samuel E. Dobbins, James Bishop; reserves: J. F. Rusling, T. D. V. F. Rusling.

BALTIMORE CONFERENCE.—Ministers: L. F. Morgan, J. McCauley, J. Lanahan, H. Slicer, J. S. Deale, T. M. Eddy; reserves: W. H. Halliday, W. B. Edwards, A. E. Gibson. Laymen: Summerfield Baldwin, of Eutaw Street Church, Baltimore; William R. Woodward, of Washington; reserves: John W. Randolph, Andrew Boyd.

WASHINGTON CONFERENCE.—Laymen: Aaron Shooler, James A. Harris; reserves, Henry W. Martin, Joseph Ambush.

VIRGINIA CONFERENCE.—Minister: E. P. Phelps; reserve: A. J. Porter; Layman: W. N. Berkley; reserve: H. Phoebe.

ST. LOUIS.—Ministers: B. F. Crary, A. C. George, W. H. Gillam, M. Soren; reserves: T. H. Hagerty, J. L. Walker, E. W. S. Peck. Laymen: B. R. Benner, J. W. L. Slavens; reserves, C. B. Fisk, J. S. Waddell.

GENERAL CONFERENCE—NOTICE.

The clerical and lay delegates to the General Conference of the Methodist Episcopal Church, to be held in the City of Brooklyn, N. Y., May 1, 1872, are hereby specially requested to inform the undersigned, Secretary of the Committee on General Conference arrangements, if they have made any private arrangements for their lodgings, or if they have friends with whom it would be their pleasure to be entertained?

P. S. The Committee take no responsibility to provide entertainment for the wives of delegates.

Delegates will please send their address to the Secretary.

J. E. SEARLES, Sec. of Com.

Brooklyn, N. Y., Feb. 26, 1872.

MISCELLANEOUS.

The Ashbury Methodist Episcopal Church, Baltimore, have paid off their debt of \$12,550. An example to their brethren whose faces are paler on account of debt.

Washington Square Church and Sunday-school took up a missionary collection of \$3,000 on a recent Sunday.

Rev. Messrs. Inskip and McDonald were laboring in Birmingham, Conn., on February 25.

The New York *Advocate* reports extensive revivals through New York, New Jersey, and other Conferences. The conversions are very numerous.

Seventh Avenue Church, Brooklyn, lately raised \$20,000 towards paying off their debt.

Cornell College and the Church at Mount Vernon, Iowa, are visited by a thorough revival, in which about one hundred persons have been converted.

Rev. C. U. Dunning is talked of as the successor of Rev. G. P. Wilson, City Missionary, Lawrence.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

RELIGIOUS REVOLUTION IN JAPAN.—Wonderful changes are taking place in Japan. Our readers are doubtless familiar with some of the remarkable movements in that country under the direction of the present government. "The establishment of a Department of Education, with a Minister of Public Instruction ranking with the highest officers of the government; the employment of American missionaries in the imperial universities; the sending of so many youths to this country to be educated; the sending of repeated deputations to study our institutions, and the application for men of experience and standing in this country, to come and aid the government in reorganizing their system—all these and other movements have been full of promise."

The power and position of the Daimios, an ancient feudal aristocracy, have been destroyed by imperial authority. This was a bold, daring movement, quite revolutionary, but has been submitted to quietly. On the overthrow of the Tycoon, and the exaltation of the Mikado to power, the established religion of the country experienced a great change, which is thus noticed in the *New York Observer*:—

"For three hundred years Buddhism had been the favored religion. The Buddhist temples were liberally endowed by the government, and the priests were liberally supported. This was said to be owing to the aid which had been rendered by the Buddhist priests in establishing the Tyconate three centuries ago. The Mikado was regarded as the spiritual head of the country, and was also the representative of the ancient religion, Shintoism. When he came into political power in 1838, without any special orders or demonstration, the Shinto religion became again the acknowledged religion of the empire, and a quiet crusade against Buddhism was commenced. The Shinto temples that had become dilapidated and deserted were restored; many of the Buddhist temples that occupied sites of ancient Shinto worship were suppressed; the Buddhist gods were dethroned, and the religion of the country was restored by the Mikado, as near as was practicable, to its ancient standing."

"We have now the intelligence from Japan that the Buddhist priests in the country have been notified that their temples will be closed, and that they must enter the army as soldiers, or earn their living in mechanical occupations." This is one of the boldest measures ever undertaken by any government in regard to matters of religion. It is on a par with the abolition of the office and power of the Daimios. The Buddhist priests have been very numerous, their temples and monasteries have been the seats of wealth, and they have had great influence, especially with the higher classes of society. But as the Daimios submitted, the Buddhist priests will probably also submit, and so the religious revolution will be complete."

Another remarkable fact is, the government is considering the policy of sending a large number of young ladies, of the Daimios, to this country for education, an innovation on Oriental customs that must be startling to the people of that country. Still another change of great significance is, "twenty officers of the United States frigate Colorado, and many other foreigners, have been presented to the Mikado, who will visit the Colorado, and witness a naval review." This is something new, until quite recently the Mikado was never seen in public even by the natives. But now, in defiance of all established custom, he makes his appearance in public like the monarchs of other countries.

One other change is needed, and may it be hastened soon, when the Christian religion shall become the religion of the Empire.

MISSION SUNDAY-SCHOOLS IN INDIA.—The *Christmas Annual* from India, received at the Mission Rooms, New York, says:—

"In Lucknow we have five schools—the Mission Chapel school, which meets in the morning, and four, composed of Hindoo and Mohammedan children, which meet in the afternoon. We wish to thank our many kind friends who have assisted us the past year in our good work. We have had many and heavy expenses: the purchasing of a library, of a fine-toned harmonium, of monthly papers, and beautiful cards, etc., all of which have cost many hundreds of rupees. Our weekly pice collection has contributed 150 rupees toward the amount—a noble contribution for the children!"

DO HEATHEN PARENTS LOVE THEIR CHILDREN?—The Rev. J. W. Waugh, D. D., of our mission in India, writes a most interesting letter to the *Heathen Woman's Friend* on "Babyhood among the Hindoos." We extract the following:—

"It is not true that heathen parents do not love their children, both male and female. It is a libel on humanity to say that even heathen fathers and mothers can bear for a single hour the piteous wail of an infant born to them; lift its frail form and press it to their breasts, or feel the sweet breath upon their cheek, as the lungs first begin their life-work, without loving the

young life just given them. In this they must and they do obey our common nature's behest; but see how heathenism, horrid, corrupting heathenism, steps in here at the very threshold of a new life, and so warps and distorts the views of these loving parents that it would seem as if a very demon takes possession of their hearts, and urges them on to the accomplishment of at once one of the foulest and most common crimes beneath the sun."

INDIA MOVING IN THE RIGHT DIRECTION.—A great change is experienced in India in religious matters. The people seem to be waking up to the fact that the Christian religion is the only religion for them, and the only religion that will save them. A native pastor at Madras, of the Scotch Presbyterian Church, says that the people desire to get rid of their idols, and accept Christianity as divine; that they are anxious to be freed from the influence of caste and all their superstitions. The changes taking place there are wonderful. "It is the Lord's doings."

HOPEFUL.—The Methodist Episcopal Church contributed for missions for 1871, \$627,985.79. This, says Dr. Harris, for all purposes for which the Missionary Society needs money, both for remittances abroad, and use at home, exceeds in value the contributions of 1866 by more than \$100,000 in gold. But we ought to double the above amount the present year, and we can do it, and we will do it, if we will give the people sufficient light on the missionary cause.

Christian schools are about to be opened by Mrs. Parry, of Mount Lebanon, in the district of Hauran, more commonly known by its biblical name of Bashan, comprising the country between Damascus and Gilead, on the east of the Jordan. The inhabitants of this region are Druses and Greeks, both equally ignorant of the Scriptures. No Protestant evangelist has ever gone among them. Many of the sheiks are desirous of having schools established in their villages. One, sheik of Sumeidah, offers a school-room and lodging for the teacher. Others will no doubt do as much or even more, as soon as educational advantages are seen. Such schools are the forerunners of the missionary of the Gospel; for it has been found from experience in these parts of Syria, that a school will be readily accepted where an evangelist would be driven away, and that after a school has been established, a missionary can easily gain a hearing. If possible, the teacher should be a native evangelist. From the first, however, the Scriptures are to be faithfully and unreservedly taught in all the schools.

GENERAL INTELLIGENCE.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—The Sixth Annual Meeting of this Society took place in the Freeman Place Chapel, at 11 o'clock, A. M., on Monday, March 4, Mr. Henry F. Durant, for Mrs. Durant, President, in the chair. After introductory religious exercises, the Report of the Secretary, Mrs. Rev. George W. Warren, was read by her husband. It congratulated the Society on the success of their "Home" for the young women, and gave some interesting facts in relation to it. There have been in all 201 regular boarders during the year, the average being about 60, together with 400 transient boarders. Many applications have necessarily been refused, as many as seventeen in a single day, proving the pressing necessity for other houses of this kind. A dozen such would not be too many to accommodate all who need and would receive the benefit of them. The Society have bought a lot of land on Warren Street, containing 7,000 or 8,000 feet, in the very locality desired for building another "Home." The building would cost \$80,000, and the Chair asked the Society if they were in favor of building it. The reply was a unanimous vote in its favor, and the next question was, who would volunteer to solicit subscriptions for the object, which the Chair asserted could be easily obtained in sixty days, many having already expressed their intention to contribute. This question met with a gratifying response in the shape of many volunteers, and it was voted that a Committee of fifty gentlemen be appointed by the Chair to co-operate with the ladies in their work. Then followed an address of Rev. Mr. Dunn, after which followed the choice of officers, which resulted as follows:—

President—Mrs. Henry F. Durant.
Vice-Presidents—Mrs. William Claflin, Mrs. Andrew J. Loud, Mrs. Frederick Jones, Mrs. Joseph C. Tyler, Mrs. Eliza P. Beal, Mrs. David Patten.
Secretary—Mrs. William C. Child.
Treasurer—Miss Sarah M. Stetson.
Assistant Treasurer—Miss Myra B. Child.
Directors—Mrs. Arthur Wilkinson, and 17 others.
Superintendent—Mrs. M. F. Stodder.
The meeting closed by singing the Doxology.

BAPTIST.

Rev. Henry M. King, the pastor of Dudley Street Church, has been released from ministerial labors for a few months, on account of sickness.

The paw-like settees in Tremont Temple are soon to be removed, and comfortable and capacious chairs substituted for them.

CONGREGATIONALIST.

The Shawmut Church, in Boston, contributed upwards of \$4,000 for the New England Church and the Theological Seminary in Chicago, February 4.

This ministers' meeting at Park Street, is in some cases an outgrowth of a meeting of Boston pastors and others, formerly held at the Old South Chapel. It has, however, grown to be a much larger body than that ever was, bringing together every Monday morning from fifty to one hundred Congregational ministers from near and far. The topics discussed are of general interest, and the meetings are in every way a great success. They do not, however, supersede the necessity which the Boston pastors have always felt for a meeting of their own, at which they may talk over matters personal and local, and of interest to themselves only. It is to meet this want that a Boston Pastors' Meeting has been recently inaugurated. It will not in any way interfere with the Park Street meeting, being for the pastors of churches in Boston only, and occurring but once a month.—*Congregationalist*.

Our Social Meeting.

An old member adds a word on—

WHO NEXT?

In your paper of February 22, under the caption "Who Next?" you ask, "Have we not as a Church gone about far enough in this direction?" My whole soul replies, with an emphasis, "We have."

But if I see aright, our Church has "taken a new departure" in another and far more dangerous direction. I allude to those amusements, or whatever else they may be called, into which our young people are now being inducted and trained. I speak first of masquerade parties, made up of both sexes from 15 to 18 years of age. I make no comments on them, except that they are considered just the thing, are enjoyed hugely, affording matter for meditation and conversation for the succeeding fortnight.

Next come our theatricals, our select "dramatic clubs," our "parlor exhibitions," rather select, until the timid become assured, and a "theatrical" has ceased to be a bugbear. Then our friends are invited to enjoy the performance. In the meanwhile, "social circles" are formed for literary culture, at which Shakespeare commonly presides. Parts are given out in advance, and if no other time for preparation is found, Shakespeare is taken to the chamber, to be read the last thing at night, and the first in the morning.

Well, what of all this? Why, nothing at all, if all our talk against the theatres is mere declamation and moonshine. But let me tell you that it will require a clearer head than a stage-struck youth usually carries, to mark the dividing line between that embryo drama and the fully developed theatre. The difference between a parlor and a public hall cannot be much, if the heart is right.

We teach our children good things on Sunday; what do we teach them on Monday, and which lesson makes the deeper impression. Is it asking a silly question to inquire if those whose minds are thus occupied and filled, can speak with an unction from on high, and the Holy Ghost resting upon them in our social meetings? Come and see.

A brother preaches a short sermon on—

"HOW TO GET OUR MINISTER."

Please allow me to respond to the article of February 8, published with the above heading, for a wide-awake brother.

His first three sentences present Methodism in brief and comprehensive terms. So far we agree. But exceptions are taken to the statement, that "certain churches and ministers have assumed their conceded rights, and virtually made their own appointment six months before Conference," etc. Of course we allow the evil-working fact stated, but claim Methodism to deny what he claims as right.

He says, "assumed their conceded rights." Who makes this concession? The practice is suffered, as Moses suffered divorce in his day; but we are not aware that Bishops, Presiding Elders, or churches, concede his claim. They have power to change the rules of Methodism in the proper way, but no right or power to make such a concession. We must regard this growing custom as a lawless innovation.

Again. What right have the laity to take this business from the hands of men appointed and paid to do this specific work? If they may "virtually make appointments," there is no farther need of agitating the question. Who are to be the new Bishops? It becomes only a solemn farce for them to sanction what others have done, and they cannot peacefully change. Bishops and Presiding Elders are virtually superseded by the superior foresight and judgment of the laity. We would not be unkind, nor severe. To virtually do what he claims, is a practical declaration of such foresight and judgment by this combined forestalling of Cabinet action.

My good brother seems so delighted with his new-found power and success, that he wishes all others to partake with him. Hence, he tells us how to do it. It is respectfully suggested that all this was known before by those who prefer the old way. They could do as he does; yet, will not, because they regard it as a selfish violation of the original compact. They inform the Presiding Elder what they would like, yet leave him free to make out the appointments for the general good of the whole Church, considering the rights of all parties. But they will not be a party to this grab-game business, even to get the best.

He farther says, after having done what you can to get your place as a minister, and your man as a Church, then leave things to the proper authorities for final settle-

ment. But are they so left? After all this mutual effort for an end, will men quietly abide the result? Nay, verily; for scenes at every Conference exhibit the desperate determination in these cases despite Cabinet opinions, or the rights of others. Every member of an Annual Conference has rights which the whole Church should respect, even if some do get a man not wanted. Now, do these candidating and selecting powers feel this fact? When the man is wanted, and he wishes to go, if another has a better claim, and is offered, is not this the feeling? What right has he to that position if he is not wanted? This custom may become law. If so, itinerancy will be dying, and soon be dead from this new-born method. Then, often, churches are unacquainted with the men desired, and are quite as merry at their departure as when they came.

Again. This anti-Methodist method of change produces "caste" in the Conferences of the most painful and deepest dye. Some may not have thought of it, or noticed it; yet if they will look, it can be seen that every man is rated, — some underrated, and some overrated, — and the caste mark is upon all. While the preferred are pleased, they should remember that these strong preferences degrade the unwanted and neglected class. Often unfavorable opinions are a mightier weight upon a man's soul than any bondman ever carried.

This new method tends to disunion, and is unscriptural. Refuse a man your pulpit who has a right and ability to fill it acceptably in the judgment of the Cabinet, and how can he give you his hand? How could he do himself justice, or succeed, were he there? Then, if you say, "I am for Paul, or Cephas, or Apollos, are ye not carnal?" If so, would not the Church have more prosperity with an increase of spirituality and a less popular man? Brethren, return, and try the old paths again. Let the men, whose specific business it is, make the appointments, all rights and interests considered. This method will best please God. Besides, instead of increasing dissatisfaction, jealousy, rivalry and these damaging distinctions, there will be equality, unity, brotherly love, and great prosperity.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

GROUND BONE. — This is a most excellent substance to apply to worn-out pastures, and other lands, to bring them out again, and make them to yield as in years gone by. It is quite as well and perhaps generally better to have the bone meal applied broadcast early in the spring, in March or April, as a top-dressing. It is not only valuable for grass lands, but may be profitably employed for grape-vines, and many other things. Three hundred pounds of pure ground bone to the acre is a fair dressing, though more would be better. Pure ground bone is probably worth from forty to fifty dollars per ton to the farmer. It has been difficult to procure the pure bone, as in many instances that which is found in the market is mixed with foreign substances of little or no value. It is the practice of many to purchase bones, and dissolve them by placing the same in alternate layers of wood ashes and bones, and moistening the whole, and thus reducing the bones to a moist powder, and then applying the mixture to grass or other lands. Careful experiments can alone determine the relative value of all special manures.

FOWLS. — The raising of poultry for the market is regarded by many as a profitable branch of farm husbandry. In addition to raising fowls for market, the production of eggs is also profitable. The recent "Hen Show" at Music Hall, Boston, astonished all who attended it to see not only the number, but the great variety and excellence of the fowls that were there on exhibition. Every breed was represented, from the tiny bantam to the largest Brahma or Shanghai. With turkeys of monstrous size and great beauty, ducks, geese, pigeons, etc., all forming one of the most interesting exhibitions of the kind that we have ever been permitted to behold. We think this gathering together of the inhabitants of the farm-yard may have the effect to greatly stimulate the further production of superior birds. We look for a revival of the "hen fever" in the community, and we should not be sorry to see more attention given to this important subject, provided men do not go crazy over the matter, and get up a fowl mania. Of course if fowls are to be raised at all, it is important to secure those of good blood and breed, only the best. Much care is necessary in this department in order to secure success. Experience is the best school master. Let the subject receive due attention.

AN EXCELLENT FERTILIZER. — As a top-dressing for fruit trees, vines, grain crops, or garden crops of any sort, on ground that has been somewhat exhausted by cultivation, the preparation described below, will be found very useful. It would improve the mixture, however, to add to the ashes about a peck of good, newly slacked lime, which would bring the potash of the ashes to a caustic state, and enable it more speedily to soften and dissolve the bones, which, when lime is thus used, need not be necessary in the absence of the quicklime.

With its use in this way, and with a sufficiency of good unleached wood ashes, the bones, which have merely been cracked up with the hammer, may be easily softened.

Take one barrel of pure, finely ground bone, and mix with it a barrel of good wood ashes; during the mixing add gradually about three pailsful of water. The heap may be made upon the floor of an out-building, or upon the barn floor; and, by the use of the hoe, the bone and ashes must be thoroughly blended together. The water added is just sufficient to liberate the caustic alkalies, potash and soda; and these react upon the gelatine of the bone, dissolving the little atoms, forming a kind of soap, and fitting it for plant aliment. It must be used in small quantities, or in about the same way as the so-called superphosphates. A barrel of this mixture is worth two of any of the commercial fertilizers, and the cost will be but about half as much. If the bone meal and ashes are very dry, four pailsful of water may be required, but care must be exercised not to have it inconveniently moist. It may be ready for use in a week after it is made. Pure, raw, finely ground bone and the best of ashes should be employed. — *Journal of Chemistry.*

An experiment made in England shows that one hundred sheep fed under shelter on twenty pounds of Swedish turnips each per day, at the end of a few weeks had gained three pounds each more than another hundred which were fed twenty pounds of the same kind of turnips each, but in the open air or field. Five sheep were fed in the open air in November, the temperature being at forty-four degrees. They consumed ninety pounds of food per day. At the end of ten days they weighed two pounds less than when at first exposed. Five other sheep were then placed in a shed, the temperature being forty-nine degrees; at first, they consumed eighty-two pounds per day, then seventy pounds, and at the end of the time they had gained twenty-three pounds. This is proof sufficient of the advantages of sheltering stock in winter.

Obituaries.

LUCRETIA J., wife of George F. Kimball, died in Newton, Mass., Feb. 1, 1872, aged 40 years.

In her character was the rare combination of strength and tenderness. She carried force into every sphere where she moved, and yet ever won friends who loved her more and more. With great clearness of moral perception, and great depth of moral feeling, she combined a charity which made her Christian influence at once positive and persuasive. The Lord called her from us unexpectedly, but none were so calm as she while the messenger was approaching. Her memory is precious. Her example inspires, and the thought of her in heaven elevates our affections to things above.

S. F. JONES.

BETSEY HASELTON died in Wayne, Feb. 22, aged 80 years and 6 months.

She had been a consistent member of the Methodist Episcopal Church nearly half a century. She came wearily through a long sickness to the closing scene, which was triumphant through grace.

WM. H. FOSTER.

Wayne, Feb. 26, 1872.

Rev. ORAN STROUT died, in great peace, at his residence in Searsport, on the morning of February 24, aged 70 years.

Brother Strout has been superannuated for the six years past. During that time he has suffered much. When visiting him, I found him cheerful and patient. He sometimes would shout, "Praise the Lord!" He was converted when a youth; was baptized by Father Wentworth at 19 years of age; and probably by him admitted to the Church. He had been a preacher about forty years, sixteen of which he was a member of the East Maine Conference. He was a good man, and as a brother in the Gospel was respected and loved.

Also, HATTIE DUNTON, daughter of Jotham and Sarah Clark, died of consumption, in Searsport, Jan. 31, 1872, aged 24 years.

Sister Dunton, in her early youth, under the labors of Rev. J. N. Marsh, received the pardon of sin, and the spirit of heavenly adoption. She was faithful, highly conscientious, and kind; was much desirous to do good to all. In affliction she was patient, and could say that Christ was the strength of her heart and portion.

E. M. FOWLER.

Searsport, Me., Feb. 28, 1872.

MARY JANE POWERS, wife of Rev. Andrew Baylies, of the New England Conference, died at Deerfield, Mass., July 9, aged 37 years.

Converted some fifteen years ago, she at once united with the Methodist Church in Warren, Mass., and a couple of years later was joined in marriage with Brother Baylies. With a clear and steady experience, she lived a consistent, useful, and beautiful life. Constrained by the love of Christ, she delighted to labor and sacrifice in His cause. To be the wife of an itinerant, with access to fields of usefulness, as well as exposed to trial, was counted all joy. Faithful in health, the Saviour was precious in her slow decline in the vale of death, till her tender and gentle spirit passed the dark river in great peace, and with a firm trust in the merits of the Redeemer.

D. SHERMAN.

Malden, Oct. 20, 1871.

The following resolutions were adopted by the students of the Maine Wesleyan Seminary and Female College, and approved by the Calliopean Society, of which the deceased was a most worthy member, Feb. 23, 1872: —

Whereas, it has pleased Providence to remove by death our esteemed friend and former fellow-student, ALVANO V. LOWELL; therefore, —

Resolved, 1. That while we reverently submit to the will of our heavenly Father, we fully realize the loss of our former associate, and regret the early removal of one so highly respected and loved by all who knew him.

2. That we admire his zealous, noble life, and true Christian character, and sympathize with his many friends in their great affliction.

3. That a copy of these resolutions be forwarded to his relatives, and that they also be published in ZION'S HERALD.

R. L. GREENE, }
W. A. ALLEN, } Committee.
R. E. BISBEE, }

Died, in Littleton, N. H., Feb. 13, 1872, TAMER CLARK, wife of Hon. John G. Sinclair, aged 43 years.

The subject of this brief notice was a devoted wife, a kind and loving mother, an affectionate sister, a dutiful child, and a true friend. Some sixteen years ago she united with the

Methodist Episcopal Church, and continued a worthy member until called to the Church above. Her fervent prayers were daily offered to the throne of Divine grace in behalf of her family, and so great was her solicitude for their salvation, and so intensified were her feelings, that she called on the writer, a short time before her death, to know why the prayers of God's children were not answered in behalf of their friends. She had frequently expressed the desire that she might live to see her children qualified to assume the responsibilities of life; and in consequence of an impaired constitution and increasing infirmities, which she feared might disqualify her, in time to come, for the active duties of life, she desired, before such an event should occur, that she might be released from the toils and cares of earth, and enter the rest of heaven. In both of these respects God was pleased to gratify her wishes. The funeral services were attended at the Methodist Episcopal Church on the afternoon of February 16, where a dense crowd had gathered, and the occasion was improved from Rev. xxl. 4: "And God shall wipe away all tears from their eyes."

JOHN CURRIER.

Mrs. THEODORA MOULTON died at her residence in York, Me., Nov. 24, 1871.

Rarely have we known one more generally beloved than our departed sister. Every one that knew her seemed, from the first, to be impressed with her amiability of disposition and native goodness of character. From a very early period she was known to cherish that spirit of adherence to right and truth to a degree not generally evinced by the young. The society of Christians was her delight. The path of piety blossomed as the garden of the Lord to her view; and when at length she obtained the pardon of her sins, her deportment corresponded with her profession. The cause of her Divine Master was indeed precious to her.

Winter before last, in a protracted effort by Rev. E. K. Colby, of Monmouth, Me., who was then pastor, God graciously visited her soul, giving her to rejoice with that joy which is unspeakable and full of glory. From that period to her death, she sensibly declined in body. The Bible was her companion; her soul was ever athirst for the living fountain, though often receiving deep, full draughts therefrom. The HERALD she much prized, and in conversing with that weekly visitor her soul grew strong in its grasp of Christ.

There was much to detain her here, and she clung with all the tenacity of her being to life; but when at length feeling in herself that the decree had gone forth, she willingly relinquished all desires of life, and submitted meekly to the will of her heavenly Father. The pastor will not easily forget that placid countenance, those gentle expressions of hope and trust in her Redeemer, the kind inquiries for the cause of God, and her deep solicitude for its success, which were manifested at almost every visit. Having taken an affectionate leave of her family, while saying, "I'm going home! I'm going home!" the soul passed into the embrace of her God. One of her last acts was the giving of ten dollars to the Missionary cause.

H.

Died, in Taunton, Mass., Jan. 18, 1872, JAMES TAYLOR, aged 49 years.

Brother Taylor was converted some twenty years ago, at East Weymouth, Mass., under the labors of Rev. Brother Titus. He soon after moved to Scituate, and connected with the Methodist Episcopal Church, of which he has been a most worthy and beloved member. He was remarkably conscientious, and firm, and unwavering in his convictions. Whatever he felt to be his duty, however unlike others' views of duty, he was sure to do. Scarcely a person of mature years in this, or neighboring towns, but has been faithfully exhorted and prayed with by this dear brother. He truly stood up for Jesus. We doubt not he is with Him.

G. W. BALLOU.

Scituate, Mass., Feb. 29.

Died, in Southport, Me., Feb. 7, Mrs. EUNICE MARR, aged 54 years.

Sister Marr experienced religion some years since, but had not connected herself with the Church. She joined the class, and received baptism upon her sick bed. Her end was peaceful.

Also, in Southport, Feb. 15, Mrs. HANNAH POOR, aged 80 years.

Sister Poor had for some years been a member of our class here, but living so remote, and being aged, had not often met with her brethren. But death found her all ready to go.

Southport, Feb. 29, 1872.

ABRAHAM PLUMER.

Died, in East Bridgewater, Jan. 7, after a brief illness, SARAH HATHAWAY, in the 73d year of her age.

She was converted, and joined the Church during the great revival of 1858, since which time she has been a devoted Christian, and faithful member of the Church. Though death came suddenly, she was all ready to go over into the better land.

Died, in East Bridgewater, Jan. 16, HURD MILLIKEN, in the 72d year of his age.

He was awakened in East Boston, converted in Welfleet, and joined the Church twenty-one years ago. He had complete victory over the King of Terrors long before he came. Just before he died he sang, with perfect confidence, —

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast I lean my head,
And breathe my life out sweetly there."

S. A. W.

Died, in Portsmouth, N. H., Feb. 12, of consumption, JULIA A. ROBERTS, daughter of Silas Philbrick, esq., aged 28 years.

This accomplished and Christian young lady sought the Saviour in early life, and joined the Methodist Episcopal Church, of which she remained a faithful and most esteemed member. Though of a modest, retiring disposition, yet she possessed very fine religious principles, and unusual fortitude of character. During her long and painful illness she was graciously sustained by her calm trust in Jesus; and bidding farewell to a large and interesting circle of friends, she triumphantly passed to the rest of the saints in heaven.

Plymouth, N. H., Feb. 26, 1872.

C. M. DINSMORE.

Died, in Orrington, Nov. 19, at the residence of her son-in-law, Mrs. PHEBE, wife of O. S. West, of Auburn, Me., aged 72 years.

She joined the Methodist Episcopal Church more than fifty years ago. Her sickness was long and painful, which she bore with Christian fortitude and patience. Death to her had no terrors. She earnestly exhorted her children and friends to meet her in heaven.

B. B. BYRNE.

JOHN MANNING died in Winchester, N. H., Jan. 27, 1872, aged 75 years.

On his dying day Brother Manning expressed the desire that no eulogy be pronounced upon his life and character; and yet the community would concede that no one has passed away from us for many years who was more deserving such a tribute. His consistent profession of religion for forty years, secured for him the confidence of the Church and of his fellow-citizens. He had touched and vitalized every point of our local Church, having usefully filled every position in the Church and Sunday-school open to laymen. No man has done more to give shape and tone to Methodism in Winchester than he. His example is felt to be an inspiration to all who are left behind. Former ministers on this charge will remember his energy, punctuality, frankness, and firmness. Dying in the full possession of his faculties, he was able to testify to the firmness of his hope, and give glory to its author. May the mantle of this Elijah fall upon his descendants.

Feb. 27.

J. W. ADAMS.

HERALD CALENDAR.

Pennecot Valley Ministerial Association, at Orrington Centre, April 22, 24.
Providence District Ministerial Association, at North Grovesdale, Conn., June.

EASTERN CONFERENCES.

Providence, at Providence, March 20, Bishop Ames.
New England, at Worcester, March 27, Bishop Ames.
Troy, at Saratoga Springs, March 27, Bishop Ames.
New Hampshire, at Bristol, April 3, Bishop Ames.
Vermont, at Chelsea, April 3, Bishop Ames.
Maine, at Gardiner, April 10, Bishop Ames.
New York, at New York, April 10, Bishop Ames.
New York East, at East Bridgeport, April 10, Bishop Simpson.
East Maine, after the General Conference.

POST-OFFICE ADDRESS.

Rev. Erastus Benton, Stafford Springs, Conn.

THE KANKAKEE COMPANY.—The attention of our readers is called to the advertisement of this Company in another column, in which they offer their 8 per cent *Gold Bonds* at 90 and accrued interest. These bonds are considered by those who have examined into the merits of the enterprise, to be a safe, as well as profitable investment. The Company having already created 21 miles of navigation, forming direct communication with all points on the Lakes, and also on the Mississippi River.

They have the largest, and most reliable Water Power in the West, which has received the endorsement of the two greatest Hydraulic engineers in this country, James B. Francis, esq., of Lowell, Mass., and E. S. Chesbrough, esq., of Chicago, Ill. Its proximity to Chicago (distant but 53 miles) must eventually make Wilmington the Lowell of the West. Ex-Gov. Claflin is President of the Company, which is sufficient guarantee that good faith is intended.

Such a filthy and profuse nasal discharge? Where does it all come from? The little glands in the tissue lining the chambers of the nose are ulcerated and diseased, drawing from the system its corruption. It is an outlet for its impurities. Stop this discharge by using the many advertised strong liquids, snuffs and inhalants, and you can make an outlet in the lungs or elsewhere. The disease is translated to another locality more fatal. The rational way to cure is to correct the system by using Dr. Pierce's Golden Medical Discovery which tones it up, cleanses the blood and heals the diseased glands by a specific influence upon them; and to assist, use Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche, the only way to reach the upper and back cavities where the discharge comes from. No danger from this treatment, and it is the only sure cure. The Douche and two medicines sold at once by Druggists for \$2.

Mrs. Howe says, and so does Mrs. Singer, that every Sewing Machine ought to have casters for moving it from place to place, and so says common sense. It costs but little extra.

Business Notices.

New Departure.

Something new in Journalism. Get a copy of **THE BOSTON DAILY GLOBE.**

One of the largest newspapers in the country. All newsmen have it, at **FOUR CENTS** per copy.

PERKINS & HOUSES Safety Kerosene Lamps, FRED'N A. BROWN, 35 Bromfield St.

Ten Thousand Cures of Coughs, Colds, Asthma, Lung Diseases, etc., speak louder than words in favor of **ADAMSON'S BOTANICAL COUGH BALSAM.** Price 35 cents.

I. B. SAMUELS, ARCHITECT.
46 Court Street, cor. Tremont, BOSTON.

PROVIDENCE CONFERENCE SEMINARY.
East Greenwich, R. I.

Spring Term begins Monday, March 25. For information apply to the Principal.

REV. DAVID H. ELA, A. M., East Greenwich, R. I.

All seasons bring the horrors of cholera morbus. Williams' Extract Jamaica Ginger cures.

For Irritation of the Scalp, apply *Burnett's* Cereoline night and morning.

SKIN DISEASES.

PERRY'S IMPROVED COMEDONE AND PIMPLE REMEDY.—The Skin Medicine of the Age. Is warranted to cure RED, WHITE, and MATTERED Pimples on the FACE; FLASK WORMS, SCALY eruptions and BLOTCHED disfigurements of the skin. Sold by all Druggists. Depot 40 Bond Street, New York.

For Moth Patches, Freckles, AND TAN, USE PERRY'S MOOTH AND FRECKLE LOTION. The only reliable and harmless remedy for removing Brown Discolorations from the skin. Prepared only by Dr. H. C. Perry, Dermatologist, 49 Bond Street, New York. Sold by Druggists everywhere.

POLAND'S HUMOR DOCTOR Is the great eradicator of impurities from the blood, and invigorates and strengthens the debilitated system in a manner such as no other humor remedy is capable of doing. It is STRICTLY VEGETABLE in its character, and sure in whatever it undertakes to perform. For sale at the New England Botanical Depot, 100 Hanover Street.

A TRIAL will convince the most skeptical that *White Pine Compound* is an excellent remedy for Colds, Coughs, Weak Lungs, and Kidney Complaints. Many have had occasion to rejoice in its healing properties.

A protruding toe is not a very pretty sight and is never seen where children wear SILVER TIPPED shoes. They will save half your Shoe bills. For Sale by all Dealers.

Church Register.

PROVIDENCE CONFERENCE.—Candidates for examination in the Third Year's Studies will please meet their Committee at the Chestnut Street Church, Providence, R. I., at 9 o'clock A. M., Tuesday, March 19.
Mystic Bridge, Conn., March 7, 1872.

PROVIDENCE CONFERENCE—RAILROAD NOTICE.—The Hartford, Providence, and Fitchburg Railroad, also the Norwich and Worcester, will sell round trip tickets to all persons attending Conference at 20 per cent discount.
The New London Northern will sell tickets over that road for full fare, and furnish free return tickets. Tickets good from March 15 to 25. Preachers please give this notice.
Geo. W. Brewster, Danielsonville, March 7.

NEW ENGLAND CONFERENCE—RAILROAD NOTICE.—Fare reduced one half on the following named roads: Boston and Albany, Worcester and Nashua, Fitchburg and Worcester, Vermont and Massachusetts, Connecticut River, Fitchburg, Boston and Clinton, Boston, Lowell, and Nashua, Stony Brook, Eastern, New London and Northern, and Norwich and Worcester.

Persons attending the Conference will pay regular fare to Worcester, and by calling on the subscriber will receive a free return ticket.
Woburn, March 7. C. L. EASTMAN.

THE ROCKLAND DISTRICT MINISTERIAL ASSOCIATION will meet at Murphy's Corner, Woolwich, Monday evening, May 12, 1872, and continue two days. Preaching, Monday evening, by D. M. True; alternate, N. Webb.

Tuesday and Wednesday morning, Prayer-meeting, at 9 o'clock. At 10 o'clock, ESSAYS: 1. "Should Preachers be Married?" by C. F. Higgins, 2. "The Pastor's Wife," by E. M. Fowler, 3. "The Sabbath-school," by L. H. Bean, 4. P. Simpson; 5. "The Pastor's Wife," by C. F. Higgins, 6. "The Pastor's Wife," by E. M. Fowler, 7. "The Pastor's Wife," by C. F. Higgins, 8. "The Pastor's Wife," by E. M. Fowler, 9. "The Pastor's Wife," by C. F. Higgins, 10. "The Pastor's Wife," by E. M. Fowler, 11. "The Pastor's Wife," by C. F. Higgins, 12. "The Pastor's Wife," by E. M. Fowler, 13. "The Pastor's Wife," by C. F. Higgins, 14. "The Pastor's Wife," by E. M. Fowler, 15. "The Pastor's Wife," by C. F. Higgins, 16. "The Pastor's Wife," by E. M. Fowler, 17. "The Pastor's Wife," by C. F. Higgins, 18. "The Pastor's Wife," by E. M. Fowler, 19. "The Pastor's Wife," by C. F. Higgins, 20. "The Pastor's Wife," by E. M. Fowler, 21. "The Pastor's Wife," by C. F. Higgins, 22. "The Pastor's Wife," by E. M. Fowler, 23. 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WHITE'S SPECIALTY -FOR- DYSPEPSIA.

Boston, Sept. 1, 1871.

Mr. H. G. WHITE:

Dear Sir: Regarding your "SPECIALTY FOR DYSPEPSIA," I would say I have used it with the best results.

I have been a sufferer for five years, my food distressing me, but now can partake heartily without inconvenience.

I was afflicted with dizziness so much as to fall in the street; that trouble is also removed.

I have tried many preparations without relief; but I recommend your remedy as one deserving the confidence of all.

Yours truly,
C. A. HOLT,
Real Estate Broker,
191 Friend Street, Boston.

Residence, Union St.,
East Somerville, Mass.

SYMPTOMS

-OF-

DYSPEPSIA

Are Loss of Appetite, Wind and Rising of Food, Dryness in the Mouth, Heartburn, Distension of the Stomach and Bowels, Costiveness, Headache, Dizziness, Sleeplessness and Low Spirits; unless checked it surely affects the mind as well as body, and unfits one for the duties of life in a short time.

These are all removed by the use of WHITE'S SPECIALTY FOR DYSPEPSIA.

SOLD BY ALL DRUGGISTS.

PREPARED ONLY BY

H. G. WHITE,

No. 37 Court Street, opp. Court House,
BOSTON, MASS.

Price \$1.00 per Bottle.

PRESTON MERRILL'S
CULINARY PREPARATIONS
INFALLIBLE YEAST POWDER
FLAVORING EXTRACTS
SUGAR OF LEMONS
PORTABLE LEMONADE
OFFICE 77 STATE ST.
BOSTON.

The subscribers were the originators of the articles named above, and have made them for a quarter of a century, and they claim that they are as good as any, if not the best.

The cooking or flavoring extracts are pure and healthful and the true flavors of the articles they represent.

The Infallible Yeast Powders are the oldest, the strongest, the best, and consequently the cheapest.

The Sugar of Lemons is made from the fruit and pure sugar and flavored with the lemon-juice, and is well adapted for the sick, for travelers, voyagers, and others who cannot readily procure the fresh fruit.

Since these goods have been introduced to the public a host of imitations have sprung up, and so many worthless or hurtful articles have been sold as "Extracts," "Baking Powders," and "Lemonade Powder," as to bring discredit upon all. Our old customers will find that our goods are as good in quality as when we first made them.

PRESTON MERRILL,
77 State St., Boston.

HAVE BEEN TO SOUTH AMERICA,

To All parts of the South and West,

Suffering pain beyond description.

ONLY FINDS RELIEF IN

VEGETINE.

Boston, Feb. 10, 1871.

H. R. STEVENS, ESQ.:

Dear Sir:—Probably no case of Kidney Complaint has ever come under your observation where this painful disease had more stubbornly refused to yield to the influence of so many different remedies as my own. I have suffered pain (more than I can describe) through my back, hips, and limbs, together with great difficulty in passing the urine, which was very often, and in small quantities. For twenty years I have been a great sufferer with this complaint. I have tried all of the remedies recommended which came within my reach. I have been to South America, to all parts of the South and West, to see if a change of climate would help me. I have expended thousands of dollars to obtain relief, still my only reply could be, No better.

About a year ago, I was advised by friends to try the VEGETINE; they having taken it themselves, and been cured. Without much faith, I consented to try it; and I can truly say, that I received great benefit from the first bottle. I began to rest better nights, and was not obliged to urinate so often, with much less pain. After taking three or four bottles, I was induced by a friend to try it again. I began to rest better nights, and was not obliged to urinate so often, with much less pain. After taking three or four bottles, I was induced by a friend to try it again. I began to rest better nights, and was not obliged to urinate so often, with much less pain. After taking three or four bottles, I was induced by a friend to try it again.

I am, etc., very gratefully yours,

WYMAN D. OSBORN,
416 Third Street.

Another would give a dollar for a dose.

Boston, May 30th, 1871.

H. R. STEVENS, ESQ.:

Dear Sir:—I had been badly afflicted with Kidney Complaint for ten years, have suffered great pain in my back, hips, and side, with great difficulty in passing urine which was often and in very small quantities frequently accompanied with blood and excreting matter. I have faithfully tried most of the popular remedies recommended for my complaint: I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try the VEGETINE, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured, taking in all, I should think, about six bottles.

It is indeed a valuable medicine, and if I should be afflicted again in the same way, I would give a dollar for a dose if I could not get it without.

Respectfully,
J. M. GILE,
363 Third St., South Boston.

Made a New Man of Me.

SOUTH BOSTON, Sept. 27, 1870.

Mr. STEVENS:

Dear Sir:—For fourteen months, I have been afflicted with Kidney Complaint. I have tried doctors, and many patent medicines, but found no relief. My friends persuaded me to try your VEGETINE; and it has made a new man of me. I can most cheerfully recommend it to the public as a sure cure for the Kidney Complaint.

ALVIN GLIDDEN,
461 Broadway.

Seventy-one years of age.

EAST MARSHFIELD, Aug. 22, 1870.

Mr. STEVENS:

Dear Sir:—I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness on my right side, I was induced by friends to try your VEGETINE, and I think it the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the VEGETINE. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended.

Yours truly,
JOSIAH H. SHERMAN.

Heartily Recommends.

SOUTH BOSTON, Feb. 7, 1870.

Mr. STEVENS:

Dear Sir:—I have taken several bottles of your VEGETINE, and am convinced it is a valuable remedy for Dyspepsia, Kidney Complaint, and general debility of the system. I can heartily recommend it to all suffering from the above complaints.

Yours respectfully,
Mrs. MUNRO PARKER, 386 Athens St.

Diseases of the Kidneys, Bladder, etc., are always unpleasant, and at times they become the most distressing and dangerous diseases that can affect the human system. Most diseases of the Kidneys arise from impurities in the blood, causing humors which settle on these parts. VEGETINE excels as a known remedy in the whole world for cleansing and purifying the blood, thereby causing a healthy action to all organs of the body.

VEGETINE is sold by all Druggists.

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I know of an opportunity to invest, legally and safely, several sums of money on good security at ten per cent. interest, payable semi-annually. For particulars, write to me at Chelsea, Vt., or meet me, or write to me at the Conference, at Bristol, N. H.

Chelsea, March 4, 1872.

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The Spring Term opens March 20. Will each minister of the Conference encourage at least one student to attend? Send for catalogue.

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Wednesday,	" 13,	at 2.30 P. M.
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The programme will consist largely of the simple melodies and spiritual songs which sustained the slaves during their long years of bondage.

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Kent's Hill, Me., Feb. 22, 74

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